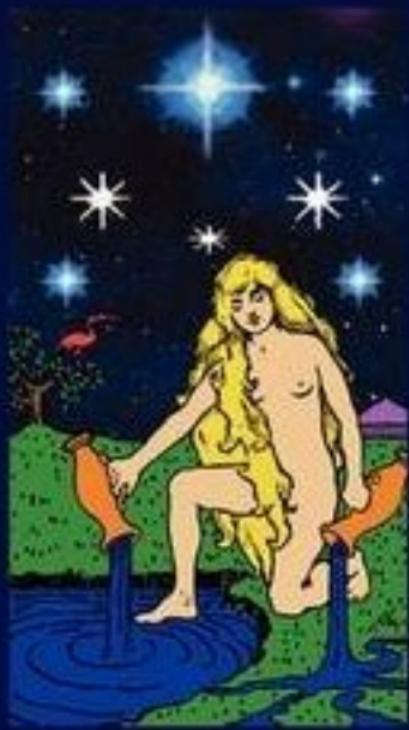


# *Tarot Revelations*



**By Paul Foster Case**

*The Golden Dawn Tarot Series 2*

# TAROT REVELATIONS

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# *Tarot Revelations*

By Paul Foster Case

“That man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth into Nature”

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Rosicrucian Order of the Golden Dawn

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## FOREWARD

It is with great excitement that we introduce the second volume of the ‘Golden Dawn Tarot Series’, a collection of distinguished books on Tarot written by leaders of the Golden Dawn Tradition.

The second book of this series, ‘Tarot Revelations’, contains Paul Foster Case’s most advanced teachings on the Tarot. In this text, the student is shown how to form occult relationships between the various letters of the esoteric alphabet revealed in Book T.

This book, and its companion, ‘Wisdom of Tarot’, were originally distributed as ‘Tarot Instruction, Section First’ and ‘Tarot Instruction, Section Second’. These texts followed Sections A, B, C, and D and came before the ‘Hermetic Alchemy: Science and Practice’ course in the original ‘School of Ageless Wisdom’ course curriculum. Sections A, B, C, and D were recently published as ‘The Early Writings, Volume 1 and 2’ by the Fraternity of the Hidden Light; ‘Hermetic Alchemy: Science and Practice’ was recently published by the Rosicrucian Order of the Golden Dawn as the second volume in the ‘The Golden Dawn Alchemy’ series.

With the publication of these texts, the entire course curriculum of Paul Foster Case, as distributed by the School of Ageless Wisdom, is now available to students of the Golden Dawn Tradition.

Enjoy!

Tony DeLuce  
Laguna Niguel, CA  
June 2<sup>nd</sup>, 2009

## Introduction

### Magical Tools in the hands of the Wise

There are few magicians in the 20th and 21st century who have not been influenced by the teachings of Paul Foster Case. Taking the Tarot teachings of the successor to the Hermetic Order of the Golden Dawn, the Alpha et Omega, as a starting place, Case expanded and rejected the different parts of the Golden Dawn system and built an entire magical system based upon it. His influence was so powerful that many of the last surviving Golden Dawn order, Whare Ra, in New Zealand joined his Order.

But this Tarot system did not spring fully formed into the hands of his students of Builders of the Adytum. In some cases Case felt some techniques were too powerful to be worked by people who had only been in his Order for a year. He revised his material shifting some of the methods contained in this book were not tried until a person had been in the BOTA Order for many years.

This book is not a basic primer into Tarot, but includes methods which are the key to Case's contribution to the Western Magical Tradition. By using the Major Arcana as symbols it is possible to decode locked doors to subjects like magic squares, the Cube of Space, Gematria, and sacred mathematics, geometry and Alchemy.

A vital insight into the magical powers of Tarot used for purposes other than simple fortune-telling. This book is vital for students of Tarot who want to use them as tools to improve their magic. It is also important for those who want to understand the essence of Paul Foster Case's magical system.

Nick Farrell  
June 3<sup>rd</sup>, 2009

# Addition

**A**s used in these lessons, the word Spirit means the Life-Breath. It comes from the Latin *spiritus*, which has the same meaning. In the English version of The New Testament, it is used to translate the Greek *pneuma*, which has the same significance. It is also the equivalent of the Sanskrit term *prana*. In translations of the Old Testament it is employed for the Hebrew noun *ruach*, spelled רֹאשׁ, R V Ch.

Some of the meanings of *ruach* are explained in *Tarot Fundamentals*. Let us review what has been said there, and add to it, so that you may have a clear notion of the special sense in which the term Spirit will be used throughout these lessons.

The first letter, R, means "head." The head is the location of the brain, which transforms radiant energy into various mental states. The radiant energy comes from the sun. You will recall that the sun is attributed to the Hebrew letter Resh, or R, which is represented in Tarot by Key 19, entitled *The Sun*. This radiant energy is a physical force, but it is also essentially a *conscious* energy. The brain is the organ which releases this essential consciousness and sets it to work in the field of personality. The sun, whence we derive our supply of this conscious radiant energy, is itself merely a dynamo, or battery, in which the universal Life-Breath is concentrated, and from which that Life-Breath is radiated into our solar system. The physical properties and activities of the solar radiation are but the outer vesture for something far more powerful. That something is consciousness. Consciousness is the dominant power in the universe, the chief authority, ruling all things, and therefore the *head* of all creation. Thus the letter R in *ruach* is a symbol of the Master Consciousness, the Father.

The second letter of *ruach*, V, means "nail." Thus it conveys the idea of connection or linkage. In Hebrew, also, the letter Vav is used as the conjunction "and," so that it is the Hebrew grammatical sign of connection. V is related to the sign Taurus, which governs the ears, tongue, lower jaw, and throat of man. The neck and throat are actually the link between the head and the body. Hearing is a link between mind and mind. That link is established by words. Words are sound formulated by the tongue, movements of the lower jaw, and vibrations in the throat. Thus the letter V refers chiefly to sound-vibration. In Hindu occultism the subtle principle of hearing is called *akasha*. *Akasha* is said to be the fundamental substance, like a great

ocean in which all forms are as waves. Akasha is the link between fire and water, between water and air, between air and earth. It is the connecting medium, therefore, linking together the various forms of activity. Sound vibration connects all the various appearances of the one cosmic energy, and is the root-substance from which all those appearances are built up. Thus the letter V in *ruach* represents *sound* as the means for expressing *consciousness*. Study Key 5, the Hierophant, in this connection. The letter V therefore stands for the WORD or LOGOS. The New Testament identifies the Word with the Son, and the Son is called the Mediator. Similarly, in Qabalah, the letter V stands for Beauty, that aspect of the Life-power which is also named the Son, and is also regarded as being the Mediating Influence between the Crown above and the Foundation and Kingdom below.

The third letter of *ruach*, Ch, means "fence." It signifies circumscription and limitation. It also implies the setting apart of a field for the purpose of cultivation. The sign Cancer is attributed to the letter Ch. Cancer governs the chest and the mammary glands. The bones of the chest protect the vital organs, and the mammary glands give nourishment. Thus the sign Cancer is associated with the ideas of feeding and protection. Cancer, moreover, is ruled by the moon, and in Western occultism, the moon is feminine, in contrast to the masculine sun. Thus the letter Ch, both by its name, and by its attribution to Cancer, suggests that the powers of man which are located within the protective fence of the chest are those which have to be cultivated, that is, developed in form and quality. And since Cancer is ruled by the moon, a symbol of subconsciousness, here is a strong indication that the powers in question belong in the subconscious field of manifestation, as they actually do. Thus the letter Ch, through its connection with the bodily functions below the neck and throat, corresponds to that aspect of the Life-power which Qabalists call the Bride.

The word *ruach*, then, focuses our attention on the fact that the dominant centers for the expression of the universal radiance are located in the head of man. Next it intimates that the coordinating and connective functions of this energy manifest in human personality through the ears and throat, which contain the organs that enable us to formulate sound patterns, or words, which express states of consciousness emanating from the head. And the last letter of the word *ruach* designates the functions of the physical body as the field in which, through consciousness expressed in words, we may effect improvements in form and quality. Thus Qabalists assign the function of speech to this same last letter of *ruach*, although they teach that the power to shape sound into words is primarily connected with the letter Vav. The separate words are formed in the throat, but the body is the field wherein is manifested the complete expression of occult speech.

Finally, since the letter R represents the sun, it corresponds to alchemical gold. Since V is the conjunction "and," it may be so read. Because Ch corresponds to Cancer, ruled by the moon, it stands for the alchemical moon, or silver. Thus we may read R V Ch either as "gold and silver," or as "sun and moon." The gold of the alchemist, or the alchemical sun, is identical with a current of energy in the human body which the yogis call *Surya*, the hot, electric current, invariably represented in their diagrams by the color red. The alchemical silver, or moon, corresponds to another current of the same energy (*prana*), which the yogis name *Rayi*, the cool, magnetic lunar current, always colored white in their diagrams. So, in Western alchemy, we have the Red Work of the sun, and the White Work of the moon. We mention this in order to make it clear to you that these lessons deal with a force that has definite, charted manifestations within the field of human personality.

If you read the preceding paragraphs carefully, and digest their meaning, you will not think of Spirit as a mere metaphysical abstraction. You will see that it has physical aspects also. Spirit is the manifesting power which brings into our range of sensation all the appearances constituting our environment, including our own physical bodies. There is nothing that we know that is not an appearance of the One Spirit. It is the reality behind all forms of manifestation. In essence Spirit is pure consciousness (R); it is that which integrates and disintegrates forms through the agency of sound vibration (V); it accomplishes this integration and disintegration by means of words, and the whole field of manifestation in appearances, or bodies, is therefore the occult speech of the Life-power (Ch).

Just this is what we mean by Spirit. It is what Hindus mean by *prana*. It is what the Bible means whenever it speaks of Spirit, but the follies of theologians have buried this meaning in a rubbish heap of misinterpretation. Spirit is no vague, supernatural, other-worldly power. It is a definite natural energy, which appears in this world as the various objects we perceive by means of our senses. These words you are reading are Spirit. So is the paper they are written on, and the ink which makes the letters visible. Every single "material" thing is really the One Spirit expressing itself through a combination of vibrations which are within the range of human sensation.

By "spiritual unfoldment", therefore, we mean the release of latent potencies of the *ruach*, or Life-Breath. These are now bound up or involved in the particular limitations of Name and Form which constitute your personality at its present stage of evolution. Hence we are careful to speak of "unfoldment" rather than of "attainment."

As you pass through these seven stages, you will neither gain anything, nor will anything be added to your present equipment. Powers already present in the depths of your being will be expressed. Hidden

potencies will become manifest abilities. Vague impressions will take form as definite mental images. What is in you will come out. At this very moment you are fully equipped. You have the seed-forms for all that you need in order perfectly to express the special tendencies of the Life-power which are concentrated in your personality. You don't have to *get* anything. You have to discover what you already possess. Then, when you have found your treasure, you have to practice until you can use it with skill and wisdom.

In Tarot, the seven stages of spiritual unfoldment are represented by the seven vertical lines of the Tarot tableau, given in *Tarot Fundamentals*. We reproduce it here, for your convenience, omitting the Zero Key, because it does not belong in the sequence from 1 to 21.

A	B	C	D	E	F	G
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21

The Keys in the upper row symbolize seven dominant mental states or principles. Those in the second horizontal row typify intermediary activities or agencies. Those in the bottom row stand for conditions or phenomena resulting from the expression of the principles of the upper row through the agencies of the second row.

Be sure to lay out this tableau. It will help you a great deal in your endeavors to arrive at a better expression of the perfect understanding which guides you moment by moment throughout your life. Some hints of the meaning of this tableau have been given in *Tarot Fundamentals*, and there should be something about it in your occult diary. You may have observed that there is a principle of mathematical symmetry expressed by this arrangement. You may have noticed that Key 11 is the pivot, so to say, of the whole layout. If you go on with this observation, you will see numerical and symbolic correspondences which no superficial reader of our lessons will ever discover. You will be doing just what the Magician does in Key 1. You concentrate the Life-force, through an act of attention, upon your working-tools. You make yourself a channel through which the Limitless Light may flow into the field of subconsciousness, there to formulate itself into feelings and ideas which will rise presently into the plane of self-conscious awareness.

The Life-power in you knows all about Tarot. It knows who painted the first Keys. It knows who the persons were who formed themselves, long ago, into a committee to prepare for the Inner School this extraordinary record of spiritual experience. It knows just what every

symbol means. It knows exactly what has brought about the various modifications of design which have resulted in the production of the Keys you own. It knows everything that anybody knows concerning the meaning of Hebrew letters, numbers, and all else connected with Tarot. Comply with the mental law whereby the Life-power communicates this knowledge to its personal centers of expression, and you will bring into your field of self-conscious knowledge whatever part of the Life-power's perfect understanding of Tarot you may need in order to "ripen" properly. When you make this tableau of the major trumps, and give attention to it, assuming deliberately the mental attitude symbolized by the Magician, you are obeying the mental law just mentioned. *Don't forget to have your occult diary at hand, so that you can make notes.*

In this lesson you will study the first stage of unfoldment, symbolized by Group A: Keys 1, 8, 15. In this group the conditions and phenomena are represented by Key 15, the Devil. The agency or law which is at once the immediate cause of these conditions, and the means employed in order to pass from this stage to the next, is shown in Key 8, Strength. The dominant principle at this stage of unfoldment is typified by Key 1, the Magician. The Magician represents the primary cause of the conditions shown in the 15th Key. He is also the principle that must be applied in order to escape from the bondage of this first stage.

Place these three cards before you. Put the Magician at the top, Strength in the middle, and the Devil at the bottom. Read again the lessons in *Tarot Fundamentals* dealing with these three Keys. This will prepare you to receive from the Life-power a special message about the first stage of unfoldment, a message which will supplement and complete the more general considerations you will find in this lesson. Expect to receive this message. Prepare for it. Have pencil and paper at hand, ready to set it down as it comes.

Bear in mind the fact that the conditions and phenomena of the first stage of unfoldment, depicted by the symbolism of Key 15, are consequences of the principle typified by Key 1, operating through the law represented by Key 8. The ignorance, the fear, the bondage and inversion represented by the Devil are not contrary to cosmic law. They are phases of the way the Life-power works, inevitable consequences of its descent into the plane of Name and form. They are phases of that "death" which is attributed by Qabalists to the letter Beth, corresponding to the Magician. St. Paul, you will remember, identified death with a state of consciousness when he wrote, "To be carnally minded is death," and this state of being carnally minded is precisely what the Devil symbolizes.

It is a state of imperfect expression of self-consciousness, the principle represented by the Magician. Self-consciousness finds its primary,

but not its complete, expression in the life of the physical senses. It is the consciousness which classifies and arranges the materials of sense-experience. It is the consciousness which reasons inductively, the consciousness which "builds a house" of theory or generalization from the observation of many particulars. When the observation of particulars is hasty, superficial, or otherwise faulty, and generalizations are made from insufficient evidence, the result is invariably some limitation of the powers of man.

For no sooner are the generalizations accepted at the self-conscious level as being true, than they are accepted without any reservation whatever by subconsciousness. Subconsciousness, as you know, is constantly and *uncritically* amenable to suggestion and our personal objective interpretations of experience are among the most potent of all forms of suggestion.

You have learned also that subconsciousness is at all times the mistress of all the functions of the bodies of man. It determines the structure of our finer vehicles as well as that of our physical bodies. The patterns it works by are generalizations of the self-conscious mind, the self-conscious mind's interpretations of its sense-experience. Thus, when the patterns are wrong, the operation of the law symbolized by Key 8 produces the condition typified by Key 15. Our bondage is due to the fact that the collective consciousness of the trillions of cells in our bodies is tinged with errors whose source must be sought in imperfect observation and inaccurate interpretation of sense-experience.

This imperfect observation and inaccurate interpretation are not ours alone. Much of the error stored in subconsciousness is the result of accumulated race-memories. These, combined with our own personal misinterpretations, are the chains that bind us. The essence of that bondage, which has innumerable variations, is just that carnal mindedness of which St. Paul speaks.

It is the attribution of supremacy to the "flesh," the supposition that physical conditions are the determining things in human experience. One may have very high ideals, and lead a life of chaste austerity, and yet be "carnally minded." For the "world," the "flesh," and the "devil" are but different names for these appearances of Name and Form where we now find ourselves. To attribute to these appearances any causal power whatever is to be carnally minded, is to be a real devil-worshipper, even though one go to church seven days a week, and recite the Creed morning, noon and night.

The cure for this disease is a better application of the very thing that causes it. It is the application of the "life" aspect of the phase of consciousness corresponding to the letter Beth. Superficial observation and hasty generalization lead to the errors which are the causes of bondage. Profound observation and accurate inductive reasoning lead to correct generalizations, which work through the law symbol-

ized by Key 8 to effect our liberation.

Here we are helped by race-memory, where we were hindered before. For the race-memory includes a record of all correct interpretations of sense-experience, as well as a record of all the false interpretations. It is like a library full of books, some written by fools and some by sages. If we have a mental affinity for the fools, we shall be made more foolish by what they have written. If we begin to vibrate mentally to the keynote of the sages, we shall increase our wisdom by their books. Once we start on the right course, the body cells that hold this record of past wise interpretation of experience are awakened into activity, and we begin to find our minds picking up these long-forgotten bits of wisdom.

This is what all the wise books of the world are driving at when they recommend concentration as the first step to liberation. The Magician symbolizes perfect concentration. He represents the power expressed by him who is able to make his mind "one-pointed." Nature conceals nothing from the person who has learned to watch.

The wise invariably recommend the reading of sacred books as a preparation for unfolding the latent powers of Spirit. What we wish you to observe in this connection is that such reading is an exercise of the powers of self-consciousness. These books are part of the memory of Nature. They are a physical, materialized expression of that memory, to be sure, but they are just as much a part of it as the Akashic Records we hear so much about. Books of this kind contain generalizations from experience that we all must learn. The sum total of their teaching is the doctrine that the Life-power is a limitless Unity which uses personal centers as vehicles for its self-expression. This doctrine is implied in the symbolism of the Magician. From the time you are able to accept that doctrine, from that time it begins to act as a suggestion to subconsciousness. It will liberate you eventually from every form of bondage.

Mere acceptance of the doctrine, however, is not enough. You have to practice taking the mental attitude implied by it. You must mentally identify yourself with the Magician. Every day you must take time to remember who and what you really are.

The first thing in the morning, at noon, at six in the evening, and just before you retire, say *The Pattern on the Trestleboard*. Put your whole consciousness into every word. Do not say it carelessly, like a parrot. Observe faithfully the times mentioned, and remember that at noon and six o'clock you are joining all your Fellow Builders in generating a thought-current which formulates truth concerning man's real place in the cosmic order. This thought-current will help and heal many a person you have never seen.

These statements help to dispel the false notion of separateness, the false idea that the life of man is determined by external conditions.

They restore the Creator to His throne in the heart of man, and overcome the illusion that humanity is the bond-slave of a blind necessity whose roots are in the animal nature.

The mistake which enslaves us consists in getting cause and effect inverted in our consciousness. Causes are never external. Effects are never internal. Nothing that is outside can change your inner life no matter how much you may seem to be affected by what happens, by what people say and do, by stellar influence, or by anything else in your environment. All these things modify your vehicles, your physical and etheric bodies; but those bodies are just as much part of your environment as houses and trees, or tables and chairs.

So long, however, as you impute to these externals a power they do not really possess, your subconsciousness will accept the suggestion and it will exercise its control over your vital functions so as to make your personality play the part of a bond-slave to circumstance. An extreme instance of this is what happens in the ordinary hypnotic demonstration. The hypnotist tells his subject, "You are a dog," and the subject tries his best to act like a dog.

Reverse the suggestion and you reverse the consequences. Watch your mental processes and you will see that your personal expression of the universal self-consciousness is at all times absolutely the controlling principle. Subconsciousness cannot help carrying out the instructions formulated by self-consciousness. See yourself as the Magician. Realize that your self-consciousness is the architect of your house of life. Practice thinking of yourself as a center of expression for the Primal Will-to-good, to which all things and conditions are subject. Remind yourself again and again that your personality is an instrument of that limitless Life-power, which works through you to manifest a particular demonstration of its ability to produce beautiful results.

Practice, we say, and keep on practicing. You have race-memories to overcome. You have your own past errors to rectify. Yet all these will yield to persistent practice, to the constant dropping, day by day, of ideas formulated at the self-conscious level into the fertile soil of subconsciousness. An error is always a partial truth. You don't have to get rid of all your errors. What you have to do is to take the truth that is in them, and complete your realization of it. This is the true inner meaning of the doctrine that you are to overcome evil with good.

In this lesson we can give you only a general outline of the procedure. It will point out the way your mind must follow in order to arrive at that special understanding of the first stage of your spiritual unfoldment which the Life-power is now ready to impart to you. Complete the work by looking at the Tarot Keys as you have been taught in this lesson. While you look, listen for the instruction of the Inner Voice. Watch and listen! This is the beginning of the Way to Freedom.

**T**he Tarot Keys for this lesson are the High Priestess, the Hermit, and the Tower. Begin your study by reviewing, in *Tarot Fundamentals*, the six lessons dealing with these three Keys. Give particular attention to the meanings of the letters Gimel, Yod and Peh.

When you have done this preparatory work, read this lesson to get a general idea of the second step in spiritual unfoldment. After this reading comes the most important part of your work. The Life-power has a special message for you, and you must not neglect this special instruction from the Teacher within. Because you cannot expect to do this in a day, you should make good use of your occult diary. Give yourself a little time each day for listening to the Inner Voice, and make note even the least impression you may receive.

Set apart a few minutes every day for this work. It makes little difference what time you select, so long as it is not too soon after a meal. The main thing is to choose a time you can keep daily, without being disturbed.

Take two or three good, deep breaths. Then formulate a question which concerns the stage of unfoldment you are studying. Expect to receive an answer. Sit quietly, and listen. You may seem actually to hear a voice. Or the answer may seem to rise in your mind simply as a thought. Possibly a symbolic vision may come. Whatever the form taken by the answer, after a few trials it will seldom occur that it does not come during this time of quiet listening.

Write it down. If you hear what seems to be an inner voice, record its message. If you see a vision, describe it as accurately as you can. If you find ideas coming to the surface of your consciousness, set these down. At first, perhaps, the response may seem to be more or less indefinite. Perhaps you may get only some slight stirring of your emotions. You will find that you have some sort of feeling about the question you have put. If so, describe that feeling as well as you can. Different temperaments react to this practice in various ways. The main point is to make your written record as accurate, and at the same time as concise, as possible.

Date every one of these records. Make note also of the place. If you are interested in astrology, this information will be very useful as a check on the way transits and progressions work in your life. Every student, whether he is interested in astrology or not, will find that there are valuable bits of knowledge to be gleaned from recalling the

circumstances attendant on receiving these special personal instructions from the Life-power.

All this may seem to involve a good deal of work. The description, however, is more formidable than the actual practice. It will take just a few minutes daily. Some days you may have no more than a sentence to write. At other times your report may fill several pages.

Be sure that the writing follows meditation, and that it is simply a record of the response that comes from within, after you have formulated a definite question. This is not automatic writing. You are not to sit passive, waiting for anything that may happen to you. You make yourself receptive to a particular kind of information.

You know that the omniscient Life-power knows all about the subject of your inquiry, and knows just how to answer your question. Your part is to provide suitable conditions for bringing that answer out into the field of your self-conscious awareness. This is all; but if you practice every day, you will find that it is more than enough, for you will soon begin to get a full measure of response, a measure heaped up and running over, whenever you employ this method for tapping the super-conscious supply of wisdom.

Two months from now, read over whatever comes to you within the next few days after you study this lesson. Then study the High Priestess, the Hermit and the Tower once more. You will discover things you do not see now, and you will be able to add to your notes. By that time you may feel that some parts of your first notes need modification or recasting. It is inevitable, as you ripen in consciousness, that you should find better and clearer ways to express the truth that is in you.

Thus, you see, there will never come a time when you cannot improve your work somewhere, nor a time when you will know all there is to know. Never will you be denied the joy of making fresh discoveries, the happiness of finding new beauties in this wisdom-teaching. The riper you become, the more you will know, and the better will you be able to express what you know.

Yet you should not begin your work with any tinge of feeling that these first steps are not important. Never permit yourself to think that the instruction you receive from the One Teacher now is not as good as that which is to come later. What you get now, just as it comes, is what is best for you at your present stage of growth. What comes later may seem better by comparison with your present expressions of the Inner Wisdom, but as Jesus said, "Ye cannot bear it now."

The second stage of spiritual unfoldment has for its active principle the phase of universal consciousness represented by the High Priestess. This we have identified with what is variously labeled by modern psychology as "subconscious," "subliminal," or "subjective" mind. It has been called also "transliminal consciousness," and there is much in favor of this term. "Transliminal" means "across the threshold," and in

some respects this seems to be a more accurate description of the consciousness symbolized by the High Priestess. It is certainly more in accord with the Tarot symbolism. For one thing, it conveys no impression of inferiority, as do the terms "subconscious" and "subliminal." This mode of consciousness may be identified with what Hindu philosophers call *Prakriti*, and those Wise Men of the East tell us that *Prakriti* and *Purusha* (the Witness, the Magician, self-consciousness) are co-equal and co- eternal.

Through transliminal consciousness, or subconsciousness, we can read the records of past expressions of the Life-power. Psychologists have found by experiment that subconsciousness seems to have perfect memory. Nothing that you ever experienced has been forgotten. Some experiments conducted in France by Colonel De Rochas have even succeeded in tapping subconscious memories of previous incarnations. Under hypnosis, recollection has been carried back to birth, and then, under the command to go back still farther, the subject has related the experiences of a person who lived several generations earlier, and these experiences have been verified by ancient records.

Objection has been made to such experiments on the ground that the result is tainted by the operator's suggestion, and that consequently there is no proof that the subject recalls his own former existence. In some instances, however, the investigators have found ancient archives, in old churches and town halls, which show that at such and such a date a person such as the subject mentions actually lived, and that at the same time events occurred such as the subject seems to remember. Even if one concedes that the subject may not be reading a record of his own personal experience, the fact remains that through the transliminal consciousness he taps some reservoir of memory — perhaps the Akashic Record, or memory of nature.

Certainly we all carry with us a perfect record of all that has happened to us in this incarnation. Furthermore, by tapping this one may learn whatever he needs to know concerning previous physical expressions of the particular tendencies of the Life-power that are unfolding through his personality.

We offer no argument in favor of the doctrine of reincarnation. We refuse to be drawn into argument about it. Objections to the doctrine come always from persons who have not had a certain type of experience. We are choosing words carefully when we say that we know that the particular complex of activities now projected through the personality of the writer of these lessons is a continuation of activities which at other times and places were projected into physical existence as other personalities. We say that we know, because we remember those other personalities, with as vivid a recollection of emotional and intellectual experience as that which enables us to identify this present "Paul Foster Case" with a certain youngster of ten, whose reputation

for deviltry was emphasized by the fact that his father was a pillar in the Congregational Church. Paul Case remembers that he was that boy. In exactly the same way he remembers being a Rabbi who wrote a Qabalistic commentary on Genesis. One memory is just as valid, for him, as the other. Argument cannot overthrow this testimony of inner experience.

The scroll of the High Priestess symbolizes this cosmic memory, to which we all have access. Keep in mind the fact that the two aspects of the personal expression of the Life-power (Purusha and Prakriti, self-conscious and subconscious, Magician and High Priestess) are co-existent. In a sense we may say that the Life-power is both. It is the superconscious unity of which these two are the poles.

The two poles are present wherever the Life-power is present, and they are present in their entirety. What seem to us to be personal manifestations of self-consciousness or subconsciousness are really expressions of the Life-power in either its self-conscious or subconscious modes. Logical necessities of the process whereby the Life-power manifests itself result in the illusion of personal separateness; but by the exercise of reason we are able to discover that separateness is an illusion, and after reason has taken us this far, we can go on and make experiments which forever free us from the *delusions* arising from that illusion. We have to remind ourselves continually that we are not separate beings, until we have established a subconscious habit of recognizing our essential identity with the Life-power.

Careful observation of nature, through practicing the objective concentration symbolized by the Magician, enables us to discover the essential unity of Being behind the veil of manifold appearances. This discovery has then to be transferred from the field of self-conscious awareness to that of subconsciousness. We make the discovery by watching closely what happens in the plane of existence that we experience through sensation. From that plane we get the facts which are utilized in the process of inductive reasoning. At this point in our unfoldment, we do not experience the unity of Being as we shall know it when we become riper. We perceive it intellectually, as a premise or hypothesis, which we then turn over to subconsciousness, and this premise is the seed that the Magician plants in his garden.

In considering the first stage of unfoldment, we saw that subconsciousness is always amenable to suggestion, and that it controls all the vital functions. It is the mistress of the body-building process. It determines cell structure. Consequently, when subconsciousness is impressed with the idea of the unity of Being, every cell of the trillions in the body is modified by that impression. The suggestion accepted by subconsciousness tinges the consciousness of all the cells.

Thus, from the moment self-consciousness impresses subconsciousness with the premise of non-separateness, the mental state of all the

cells begins to be changed. Some cells do not adapt themselves easily to this new conception of personality. They die, and are eliminated from the body. Their places are taken by new cells, new "wine-skins" to hold the "wine" of the new idea.

Thus there is brought about a gradual change in the structure of the body, until a moment arrives when there is a sufficient number of new cells to make possible a flash of personal realization of the truth. Weeks and months, perhaps years, may have passed while these imperceptible changes in cell structure were being accomplished. The person in whose body these changes are occurring has no inkling of what is going on; but all at once there comes a flash of direct perception which seems to upset his whole house of life. This sudden, catastrophic glimpse of reality is pictured by Key 16.

Sometimes this experience is so vivid that it temporarily paralyzes one or more of the person's faculties. One may be struck dumb by it. Another, like St. Paul, may be blinded. Even when the physical effects are not so marked, there is a forcible tearing apart of the structure of personal consciousness, so that the person who is passing through this experience may wonder if he is not going mad.

Sudden as this experience is, it is nevertheless but the culmination of an orderly series of mental and physical changes, just as a thunder-storm is the culmination of a gradual accumulation of electric energy. It comes to nobody who is unprepared to stand the shock. It destroys forever the delusion of separateness, just as a lightning-flash gives a traveler a momentary, but clear, picture of the road he is on, and destroys whatever false notions he may have formed of it while stumbling along in the dark. The darkness may close in the very next moment, and as time passes, some details of the vision may grow dim, but the flash of realization cannot be forgotten, and the memory of it will spur the traveler, will give him courage to pursue his journey to its end.

Therefore is the path assigned to the letter Peh called the "Exciting Intelligence," and it joins Victory to Splendor on the Tree of Life, because this experience is at once a realization that the I AM, by reason of its own nature, is already the conqueror of all limitation, and it is also a flash of intuition which gives one a glimpse of the dazzling glory of the perfect expression of the Limitless Light.

For this flash of realization is a momentary sharing of the Life-power's perfect self-knowledge. It seems to contradict everything in previous experience, because all previous experience has been colored by the sense of separateness. The consciousness of the Life-power finds expression in the words, "I am the Lord, and there is none else."

Prior to the experience we are now considering, the human consciousness is, "I am a poor mortal surrounded by millions of other mortals who are potential enemies, and by natural conditions even more

inimical." Suddenly to realize that all this is a lie, suddenly to see that one is immortal, suddenly to perceive that all other human beings and all conditions of personal existence are working together to bring about the perfect realization of a cosmic plan which, in essence, is the outworking of the inmost reality of one's own being, this is a reversal of personal and race consciousness which temporarily overwhelms us.

This experience is not an acquisition, not something that comes to one from outside. Neither is it a miracle. Because you are a center of expression for the self-conscious aspect of the Life-power's activity, there comes a time in the evolution of this consciousness through your personality when the premise of the unity of Being is formulated in your conscious mind. That premise then becomes the starting point of a series of subconscious operations that build into your body new cells that can give expression to the Life-power's self-knowledge.

This flash of inspiration, therefore, is really a participation in the Life-power's perfect recollection of itself. For a moment one remembers who and what he really is. Thus the lightning-flash of Key 16 may be understood to be a ray of light from the Hermit's lantern. To us, when the experience comes, it seems that we have seen something new. The light seems to come from above, and from afar. In truth, the Light-bearer is close at hand, right here with us, now and always, "closer than hands or feet."

So much has been said of the physiological changes that precede this realization that a careless reader of these pages might suppose that we are trying to persuade you that this sudden illumination is nothing more than a physical phenomenon. That would, of course, be a grave error. It has seemed best to make the process as clear as possible, so that it will be evident that it is an orderly manifestation of cosmic law, and not a miracle.

The physiological explanation of this stage of unfoldment may be carried much further, for the occult meanings of the letter Yod, corresponding to the Hermit, provide us with some important clues. Want of space, and certain other considerations that need not be discussed here, make it seem best to do no more than give some hints. Those who are ready will be able to follow these clues to their logical conclusions.

First of all, consider the astrological attribution of the letter Yod. Note the sign of the zodiac, and the part of the body ruled by it. Note also the planetary ruler of that sign. Then, remembering that this second stage of spiritual unfoldment is experienced through a change in cell structure effected by subconsciousness, ask yourself what these astrological correspondences mean in this connection. They point out a part of the body where an important change occurs, and indicate the specific influence that governs the change itself. When you have made this knowledge your own (never forgetting that it is already la-

tent in you), you will be able to make special applications of the law of suggestion which will accelerate the transformations of cell structure described in this lesson.

Perhaps you have already passed through this stage of unfoldment. If so, then the knowledge you have just been shown how to seek will be of use to you in enabling you to progress more rapidly through subsequent states.

Don't suppose we are being willfully mysterious. Here is an opportunity for you to find something out for yourself. When you do discover it, you'll understand some of the reasons for our reticence. When you think you have the correct answer to this little problem, write it in your occult diary. You will need these notes later on.

The principle behind this is that personal effort is the price that must be paid for the discovery of certain aspects of truth. It would be a violation of a cosmic law to tell you this instead of showing you how to find out for yourself. Strangely enough, you never really *know* it unless you do find it out just this way. Nobody can tell you so that you can really comprehend it. Really, you know it already. The thing for you to do now is to get it into conscious awareness, so that from now on you may apply it to hasten your unfoldment.

**A**fter the stress and shock of the sudden awakening to the fundamental error of separateness, after the lightning-flash of true knowledge has toppled the crown off the Tower of Common-sense, as shown in Key 16, there comes a period of calm and gradual growth. In the second stage of unfoldment, considered in the preceding lesson, there is a sudden and painful overthrow of the false wisdom of the world, a momentary but never-to-be-forgotten glimpse of reality, a quick insight into the absolute unity of life. In the third stage, this conception of the Oneness of All begins gradually to develop.

What happens during this development, and the specific activities involved therein, we may discover from the 17th Key of Tarot. As you will remember, this picture develops the esoteric meaning of the Hebrew letter Tzaddi, named "the fish-hook." To this letter the function of meditation is assigned. Astrologically it corresponds to the zodiacal sign Aquarius, the sign of the Man, ruled by Saturn.

Let us begin with this last detail. In Tarot, Saturn is the 21st Key, The World, symbol of cosmic consciousness. As in mythology the god Saturn was said to eat his children, so in occult psychology we find that cosmic consciousness, when it becomes a personal experience, swallows up all its differentiations. As Saturn was the father of the gods, so is cosmic consciousness really the source of the states of consciousness that we have known up to this moment. From it spring all personal nodes of consciousness. It is not something new, even though for most of us it seems to be in the future. We are really going *back* to cosmic consciousness, even though the actual realization is as yet in the future. Hence in the books of wisdom, the methods which lead to personal realization of cosmic consciousness are often described as constituting the Path of Return.

Persons familiar with the conventional astrological interpretations of Saturn are often puzzled when they find this planet represented by the gay dancer of Key 21. Many astrologers call Saturn a "malefic" influence. It is said to be constricting, limiting, and confining. That it seems to have an unfortunate influence on worldly affairs cannot be denied, but the reason is that ordinary worldly affairs are conducted from the point-of-view of limited, three-dimensional consciousness. In short, the affairs of "this world," and the structures of politics, economics, and so on, devised by human beings to take care of those

affairs, are based upon a fundamental delusion. To men and women engaged in the vain endeavor to erect a house of life on the lonesome peak of personal isolation, the influence of Saturn is, indeed, inimical. Not so with those who have developed, and are living from, a consciousness of the unity of Being. Then the Saturnine force of restriction becomes a means for concentrating the Life-power into definite, specific, desirable and beautiful forms of expression.

This is the form of Saturnine manifestation depicted by Key 17. It is the basis of the growth and increase in wisdom characterizing the third stage of spiritual unfoldment. For meditation, "an unbroken flow of knowledge in a particular object," as Patanjali defines it, begins with concentration, and concentration is a voluntary limitation of consciousness. That limitation is Saturnine in quality, and because its consequence is understanding, we find that Qabalists give to that aspect of the Life-power which they call Understanding the additional designation, "The Sphere of Saturn."

Meditation is prolonged concentration. By associating it with the letter Tzaddi, Qabalists liken meditation to a fish-hook. The analogy is a good one, even in its more obvious implications, and we shall discover that its deeper meanings are also worthy of earnest consideration.

A fundamental assumption of Ageless Wisdom is that every center of the Life-power is related to the *whole* Life-power. The Many are expressions of the One. In its perfect knowledge, the One unites present, past and future. It knows the whole of its self-expression, and knows every part of the whole. Our personal consciousness is a specialization of this cosmic consciousness, and since the Life-power is omnipresent and omnipotent, there is nothing whatever to prevent it from communicating to any one of its personal centers any detail of knowledge possessed by it.

We call this an assumption, but for us it is more than that, as it has been for men and women far wiser than we, down through the ages. The Life-power knows all things, and stands ready to share whatever detail of its knowledge may be required to aid in the unfoldment of any of its personal manifestations.

While yet we are deluded by the illusion of separateness, it seems to us that we, as persons, think and feel that we have personal states of self-consciousness and subconsciousness. Except for comparatively brief periods of ecstasy, even the greatest sages experience the same illusion. They, however, know it for what it is, and are not deceived by it. Hence we find them saying, with Jesus, "Of myself I can do nothing," yet saying also, "All that the Father hath is mine."

This has been touched upon many times in the work you have had from TAROTA. It cannot be mentioned too often. These lessons are not the work of Paul Foster Case. Neither is your response to them something which originates in your personality. This teaching and your ap-

plication of it are actually phases of the work of the One Life-power, which uses these words and your response as means for ripening us, its centers and channels of self-expression. The illusion of personal effort persists, to be sure, but the more we know it for what it is, the less are we deluded by it. This is the meaning of that fine sentence in *Light on the Path*: "Stand aside in the coming battle, and though thou fightest, be not thou the warrior."

We find from experience that the less personal effort we put into writing these pages, the better the result. Whenever we permit ourselves to be deluded into thinking: "This is a hard lesson to make clear; we must take great pains in preparing an outline for it," we always find that nothing worth mentioning is accomplished. Just as soon as we remember that we draw *all things needful* from the limitless resources of the Life-power, and, acting on that knowledge, sit down to write, without any outline at all, the work is quickly finished, and from what has been said of it, is well done.

Apply the same principle when you study the lessons. If you think this study is your personal work, if you regard many of the details of esoteric knowledge as being terribly difficult, so that you must get them into your head by dint of strenuous *personal* exertion, you actually increase the difficulty. Think of your study as the work of the Life-power, which already knows every one of these details of instruction. Remind yourself that the Life-power brings you just exactly what you can use, at the very moment you need that knowledge most. You will be amazed to see what a difference this will make in your work.

This is not so much of a digression from our main theme as it may seem, because success in meditation cannot come until we realize that, just as the Life-power is the Teacher and Worker, so is the Life-power really the One who engages in meditation. We do *nothing* of ourselves. We are instruments through which, or by means of which, the Life-power does certain things. Through us it concentrates, through us it meditates, and through these activities ripens us into perfected centers of its all-embracing consciousness.

To return to the connection between the letter Tzaddi, the "fish-hook," and what goes on during meditation, let us remind you that the inner consciousness, or subconsciousness, is often compared to a sea, and the various forms of knowledge to fishes swimming in it.

When we select some particular object for concentration, and focus the Life-power upon it in an act of attention, we are baiting a hook and dropping it into the sea of subconsciousness. As fish are attracted by bait, so are various forms of knowledge having an affinity with the object of concentration attracted to our mental fish-hook.

Suppose, for example, you concentrate on some Key of Tarot. In the beginning you may not see very much, but the longer you watch, the nearer will you come to this experience: *some detail will be em-*

*phasized in your consciousness*, and glimpses will come to you of a meaning below the surface. This is the time to land your fish, that is, to make notes of what you have glimpsed, just as soon as it is definite enough to put into words. Then cast your hook again, and watch until another thought-form takes the bait.

Remember always to maintain the mood of expectancy. Your subconsciousness is like a bay opening into the ocean of cosmic consciousness, and thought-forms from the remotest reaches of that great sea will be drawn to you by meditation. This is no theory. It is a plain statement of what many persons have experienced.

The Life-power knows just what everything means, and has perfect memory of every thought that has ever taken form through the consciousness of any human being. There is no such thing as a secret, or a lost art. Said Jesus: "Nothing is hidden that shall not be revealed." His words are sober truth, without the slightest tinge of exaggeration.

So are these words from the *Confessio* of the True and Invisible Rosicrucian Order: "Were it not an excellent thing ... so to live that neither the people which dwell beyond the Ganges, nor those which live in Peru might be able to keep their counsels from thee? So to read in one only book as to discern, understand, and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shall come out) hath been, is and shall be, learned out of them?" Meditation is the process whereby these wonders are accomplished.

The name "fish-hook," moreover, is a clue to something else that happens in meditation. For human beings such as us, every kind of mental activity has physical accompaniments, and the physical changes caused by mental states are by no means limited to transformation of cells in the brain. It is to this fact that the letter-name Tzaddi refers.

You have learned that in the Hebrew alphabet the "fish" is the letter Nun, and that to this letter is assigned Scorpio, the zodiacal sign governing reproduction. As a fish-hook draws fish out of the water to be eaten, so the right practice of meditation lifts up the nerve-force which energizes the organs governed by the sign Scorpio. So lifted up, this energy becomes food for the growth of the spiritual man.

It is on this account that continence and chastity are insisted upon in all books on spiritual development. Many persons, however, exaggerate and over-emphasize these requirements. They who suppose that celibacy is necessary to right meditation are sadly in error. On the contrary, the celibate life, because it is a life of repression, is a hindrance to spiritual unfoldment. The Bible contains accounts of men who ripened into the higher consciousness, and tells us that some of these men were fathers of large families. In these days, too, there are men and women of illumination who are by no means celibate. Clean living and control are indispensable. Control, however, implies right use, not suppression.

Until seekers for light come into possession of right knowledge concerning the true functions of sex, there must needs continue to be more or less running after false doctrines. This is not the place to elaborate on this theme. Those who are ready for more light will find it if they will but fix in mind these two points: 1. The sex-force has other uses than reproduction; 2. its misuse may consist either in employing it for mere sense-pleasure, or else in repressing it, because it is supposed to be inimical to spiritual growth.

The third stage of unfoldment, though it makes use of, and modifies, the nerve-force which is ordinarily employed in the sex function, has nothing to do with that function itself. Right meditation releases and lifts up the "serpent-power," (Kundalini) stored in a nerve center at the base of the spine. In Yoga philosophy this is called the Muladhara chakra, or basic lotus. In modern physiology it is related to the sacral plexus. In these lessons it is called the Saturn center, and is thus directly connected with the planet which rules the sign Aquarius. In meditation the force stored in this center is made to rise, so that it energizes, in succession, six other centers, of which three are in the body, one in the throat, and two in the head.

These seven centers are symbolized in Key 17 by the eight-pointed white stars, surrounding the great yellow star. The latter indicates the source of the power which is modified in meditation. It is the cosmic energy, the "stellar radiance" or "astral light" mentioned by Eliphas Levi in the quotation you have read in the first lesson of *Seven Steps in Practical Occultism*. That force Levi described in terms that have enabled us to identify it with the *prana* of the Hindus and the *ruach* of the Hebrew scriptures.

Remember this always. In your work you are not trying to control some power that is your personal possession. You are simply learning how to obey certain laws of a universal energy that is none other than the Limitless Light whence all things proceed. Because the primary activity of that Light is a whirling motion, it is represented in Key 17 by an eight-rayed star, whose rays are like the eight spokes of the wheel shown in Key 10.

People of little understanding are always bringing against this teaching the accusation that by it men seek to save themselves. It is, they say, an endeavor to lift man up by his own boot-straps. This is untrue. Ageless Wisdom again and again proclaims the folly of the man who thinks he can save himself. It tells us that little by little the Life-power ripens its personal centers to the point where they become able to understand and apply the perfect law of liberty. Each person's liberation is a particular fulfillment of cosmic law, and from another point-of-view we must regard it as being a true work of "grace," as an example of the perfect self-impartation of the One Life to one of its personal aspects.

The beginning of the way of meditation is concentration upon the things of the external world, upon the facts reported through the physical senses. The mood in which this concentration is undertaken is of the greatest importance. Whatever the particular object you select, bear in mind the fact that the Life-power already knows all about it, knows it just as it is, and perceives its true relation to all other objects. Make yourself receptive to the influx of this knowledge by holding your attention to the selected object in the expectant mood, confidently believing that the Life-power will impart such of its knowledge to you as you can use and apply.

As a result of this practice you will begin to perceive the unity behind the various appearances of the external world and, the longer you meditate, the deeper and clearer will be your understanding of that which is symbolized by the Wheel of Fortune. In fact, nothing is better as an object of meditation, than one of the Tarot pictures, or some combination of these Keys, because they speak a symbolic language already known to your subconsciousness, and their message has for its central theme the unity of life.

Gradually, as you continue to practice, you will begin to identify your personal consciousness with the consciousness of nature, or the Natural Intelligence. You will begin to know that the operations of your mind are linked to that great system described by Ezekiel as being composed of "wheels within wheels." This is the beginning of your practical experience of the truth of non-separateness. When you can see that all your mental states are phases in the manifestation of the one consciousness that directs the growth of trees and grasses, the flight of birds and insects, the flow of streams and the sweep of ocean currents; when you begin to feel that through your mind and body flows the power that holds the stars in their courses, the power that flames in countless suns, then you are beginning to exchange mere intellectual assent for that true knowledge which has been called the doctrine of the heart.

With this experience comes a new understanding of what is meant by "Mother Nature," or the feminine aspect of the Life-power. That is why all three Keys of Tarot which relate to the third stage of unfoldment so emphasize that phase of the One Reality. In Keys 3 and 17 the central figure is a woman — the same woman. In Key 10, the title of the design points to the working of the same feminine power, for this is the turning wheel of *Fortuna*, the goddess whom the Greeks called *Panthea*, or she in whom all feminine deities were synthesized.

She it is who makes meditation possible. For, as we have tried to make clear throughout this lesson, it is not we who meditate, but the Life-power that through our mental activity manifests its ability to meditate. That ability is expressed mainly through the operation of the universal subconsciousness, the Eternal Feminine. She meditates

through us. Our part of the practice consists largely in getting our notion of personal activity out of the way.

For the experience of the second stage of unfoldment, the swift, sharp flash of real perception, is called Exciting Intelligence because it sets up a subconscious response that takes form in meditation. In that moment the spiritual man is conceived in the womb of Prakriti, and the third and fourth stages of unfoldment correspond in many ways to the processes of physical gestation and birth. But this theme must be reserved for another time.

Let us take what space remains to make it perfectly clear that one need give no thought whatever to the physiological processes which accompany meditation, other than to recognize what takes place. For the present this is sufficient, and we would warn you against attempting to raise the serpent-power by any sort of concentration on any part of your physical body.

By this we do not mean that good results are not obtainable by such practice. We warn you because no two persons need just the same regimen in such specialized exercises; and to know what a student requires, his teacher must be able to exercise the clear vision whereby exact knowledge of the precise condition of the seven centers may be gained. We have given no detailed instruction in the technical practice of meditation, because these lessons are intended rather to give you a clear idea of what occurs in the seven stages of unfoldment, than to serve as a course of practical instruction. They are intended to give you a bird's-eye view of the Path of Liberation, as a preparation for subsequent work which will take you over the Path itself.

Find the deeper truths for yourself, by attentive study of the three Tarot Keys on which this text is based. Tarot has a particular message for you. There is a special application of the general truths it teaches, and that application has a direct bearing on the problems of your daily life. Remind yourself continually that the Knower seated in your heart has knowledge of this special application, and has power to communicate that knowledge to you. Listen for the voice of the Teacher within. Quiet your personal consciousness, and let the special manifestation of consciousness that *you* need find expression as your personal awareness of truth. Accustom yourself to study in this way, and you shall learn more than can be found in all the books.

**T**he Tarot Keys from which this lesson is developed are the 18th, 11th, and 4th, corresponding respectively to the letters Qoph, Lamed and Heh, and to the Corporeal Intelligence, the Faithful Intelligence, and the Constituting Intelligence.

Qoph, you will recall, corresponds to the back of the head, the location of the medulla oblongata. This part of the brain contains the cell structures through which subconsciousness controls breathing, swallowing, and other vital functions. In this part of the brain are the instruments which the Life-power has developed through ages of evolution. Through the groups of cells located there we may come in touch with race-memories going back to the first emergence of animal life from water.

The medulla oblongata is like a bridge between self-consciousness and subconsciousness. In other lessons we have spoken of the reason for learning to control the breath as a means for reestablishing command of the whole cell-consciousness. The exercise whereby this is accomplished is one which modifies the cells of the medulla, establishing in them new habits of action which, in turn, modify the habits of many groups of cells in other parts of the body.

By impressing suggestions directly on the cells of the medulla, with the understanding that they are the media through which other cell groups may be brought under control of self-consciousness, much may be accomplished. Thus, when learning rhythmic breathing, if a clear idea of the cleansing office of the breath be held in mind, and formulated in a suggestion addressed directly to the cells of the medulla, progress will be more rapid. Speak to the cells just as you would speak to an animal you were training. The cells are animals, and they are surprisingly intelligent, and quick to respond to kindly, but firm, commands.

The back of the head, again, is the seat of another important center whose functions are utilized in the work of the fourth stage of unfoldment. This is the sight center. It is active in ordinary vision, but this is not its only office. All visual imagination is likewise dependent on the cells in this part of the brain. To improve ordinary vision, or to develop definite power of visual imagery, it is useful to stimulate these cells by direct auto-suggestion, very definitely formulated.

To do this, learn first just where the sight center and the medulla are located. At any good library you can find a book on anatomy giv-

ing diagrams of the organs of the brain. Get this information.

In using direct auto-suggestion to cell groups concerned with special functions, be careful not to prolong your concentration upon the cell group itself. Concentration on any part of the body increases the flow of blood to that part. Congestion results when it is overdone. Long concentration is unnecessary. Cells are centers of consciousness. They are not mere things. They are living beings. The kind of consciousness they have is always amenable to control by suggestion.

Prepare yourself by establishing a thorough intellectual grasp of the law of suggestion, as outlined in *Seven Steps in Practical Occultism*. Next learn the exact location of whatever cell group you wish to influence. Then deliberately arouse the mood of calm expectation that your suggestions will be obeyed. If you follow this course, you will be able to secure satisfactory results by a single concise and definite command. Such work should be done not oftener than once a day. Too much repetition will only congest the cells. Too much repetition, furthermore, is as a rule a symptom that you doubt your ability to control the cells. This doubt will act as a counter-suggestion to your command.

Sleep is another attribution to Qoph. It is while we sleep that the commands we give to the cell groups are executed. Hence the best time to do this work is just before you go to sleep. For most persons there is a moment, after going to bed, when thought begins to be disconnected. At this moment, it is possible to rouse oneself to full wakefulness. This is the best time to give the chosen command.

With other persons, however, sleep comes suddenly, like night in the tropics, with no twilight period before it. If you are one of these, give your suggestions just before going to bed, while sitting comfortably in a chair, prepare for your auto-suggestions by sitting still, and deliberately inducing a state of reverie. Let the mind images troop past before your mental vision, *but expect them to slow down, until they come almost to a standstill*.

No "iron will" effort is required for this. At all times you are master of your mental imagery, but until you know that you are master, and exercise your birthright for specific ends, you achieve no constructive results. Always remember that you do not have to acquire power to control your thoughts. You simply have to learn the technique for exercising this control effectively. You are like one sitting in the driver's seat of an automobile. The power to drive the engine and steer the car is already yours; but you have to learn what levers to pull, what pedals to press, and how to use the wheel. It takes no "iron will" to drive a car, and none to gain control of mental imagery. Information and practice are the two essentials. These lessons supply the information. You must do the practicing.

By merely expecting your mental images to slow down, you do ex-

actly what is needed to make them go slower and slower, until a single image seems to stay a long time before your mental gaze. What really happens is that a single image is being reproduced over and over again. The stream of consciousness flows on, much as a strip of film passes through a projection-machine; but you seem to be "holding the thought" because the image does not change form. To explain this is not easy. It is the effect that Patanjali had in mind when he wrote: "The binding of the perceiving consciousness to a certain region is attention."

The consciousness you are particularly concerned with in the fourth stage of unfoldment is the Corporeal Intelligence, or the body consciousness, the mental activity of the cell groups in your body. If you have done well the work of the third stage of unfoldment, you realize that all phases of your consciousness are expressions of the Natural Intelligence, or the mental activity that pervades all nature. Now you are more particularly concerned with the forms assumed by this universal mental activity, as it flows through the various groups of cells that make up your body.

Under exceptional conditions, as in the overcoming of disease, it is sometimes advisable to talk to the cell groups composing specific organs of the body, such as the stomach, kidneys or liver. This, however, should not be attempted by beginners. It is better and safer to think of the medulla, so to speak, as the "office" of subconsciousness. The latter can be depended on to carry out whatever instructions you give. It knows, far better than you do, just what groups of cells in your body are doing each specific kind of work. Consequently, you will be certain to get excellent results if you simply formulate your commands to subconsciousness and turn them in at the "office," by a brief concentration on the medulla, as you give the command.

The concentration on the sight center, and the giving of suggestions to the cells of this group, are intended to make this instrument of self-consciousness more efficient. Sight, you will recall, is one of the attributions of the letter Heh and the Emperor. In its esoteric meaning, sight is not only the physical faculty and its metaphysical counterpart. The power to visualize is the most important aspect of the discriminative faculty. Full exercise of this faculty demands adequate organization of its instrument in the brain, because an indispensable preliminary to right discrimination is the ability to see things as they are. We must be able to do this before we can attain any real measure of success in our efforts to classify our experiences according to their similarities or differences.

Such classification is an important part of the development that goes on in the fourth stage of unfoldment. Meditation has been compared to fishing in the ocean of subconsciousness. Right discrimination, based on clear physical and mental vision, enables one to know

which of the "fish" caught in meditation are good for food.

Much has been written about systems of logic. After all, every such system is a tabulation of what happens when a person sees clearly, and arranges what he sees. Our various experiences are like parts of a jigsaw puzzle. Their relations to each other are self-revealing. Ideas and facts fit together, but only by looking at them attentively may we discover the connections. Error and ignorance, as well as truth and wisdom, have distinguishing marks which cannot be hidden from one who has clear vision.

This vision is just true seeing. It is neither supernatural nor miraculous. Every one of us is a center of expression for THAT which already knows all truth. As long as we believe in personal action, as long as we are deluded by the illusion of separateness, we are unable to make use of this interior wisdom.

When, however, we have passed through the third stage of unfoldment, the Light begins to shine through us. When we have identified our mental activities as being in reality specialized operations of a universal Intelligence, we begin to see that the Life-power's knowledge of every detail of its manifestation must be always available to us.

Jesus used to say that he judged nothing of himself, that all his decisions were based on the instruction of the Father. What he did, he promised we should do, because he knew that the Life-power's ability to distinguish truth from error is always ready to express itself through human beings who have grown sufficiently ripe.

Hence, by directing attention to the sight center, fully expecting that it will be an effective instrument for self-conscious manifestation of the Life-power, you will begin to exercise clear vision. Some, to be sure, have developed this vision without knowing anything about the sight center. Our aim, it should be remembered, is so to apply cosmic laws that we may bring about a quicker ripening. We are not trying to follow a "royal road," because even though we make quicker progress, it is by a way more difficult than that which raises the level of consciousness little by little through the centuries. The way we follow demands patience, courage and, more than all else, *persistent* practice. By it we may advance more rapidly, through intelligent cooperation with the Life-power's method of self-expression. That method we now begin to understand in part, and we look forward confidently to a day when it shall be made known to us in all its glorious perfection.

Part of our practice consists in continually reminding ourselves that the constructive and regulative tendency of the Life-power is an immediate presence in our daily lives. This is what is meant by the Constituting Intelligence. It has its root in the wisdom of Spirit, and it is ever at work toward the production of beautiful results.

The Life-power knows itself perfectly. Not for an instant can it lack clear perception of all the principles involved and evolving in its com-

plex scheme of self-manifestation. Because this is true, behind the outflow of the cosmic life through its personal centers there is always a complete and accurate knowledge of all causes and motives entering into what may be called the "personal equation." The ancient maxim, "Know thyself," is perfectly realized by the one Spirit at the heart of every human life.

This is what Tarot means by picturing the Constituting Intelligence as the Emperor, seated on his throne in Aries, that is to say, in the part of the body governed by Aries, the brain. The human body is the temple of the Life-power, and in the brain is the throne of the mode of universal consciousness which constitutes creation "in the darkness of the world." The "world" is the microcosm, Man. Its darkness is the inertia (the Tamas quality of yoga philosophy) of the physical organism. The Constituting Intelligence enthroned in the brain is one with the power that makes everything in the universe what it is. That power works always to establish in the realm of Name and Form an image of the perfect balance and symmetry of the inner life.

In the fourth stage of spiritual unfoldment this work of the Constituting Intelligence begins to be perceived by the seeker for light. It is apprehended as a vivid personal experience. One begins to know at first hand that the Intelligence which formulates the constitution of the universe is not far off, but is imminent in human life, and is expressing itself through groups of living cells located in the head.

From this, its throne of living flesh, it directs the work of all the cell groups whose aggregate consciousness is the Corporeal Intelligence represented by Key 18. This real presence of the Life-power (with all its perfect attributes) in the temple of human personality, is what we mean when we say: "The Kingdom of Spirit is embodied in my flesh." We do not mean this figuratively. The same power that flung the worlds into space, the same power that holds the stars in their courses, the same directive Intelligence that builds up every form we know from crystal to man, is now expressing its perfect knowledge of itself and of its method of self-expression (the Kingdom) through every human brain.

This fact, but vaguely apprehended while yet we are unripe, begins, in the fourth stage of unfoldment, to be a vital part of our daily experience. Thus we begin to see that our participation in the work of liberation is by no means a "lifting of ourselves by our bootstraps." Thus are we set free from that fertile source of fear and doubt, the notion that we have nothing better than our petty personal powers to rely on for escape from bondage.

We need to dwell on the truth that the Constituting Intelligence works through our minds to perfect the beauty of the Life-power's manifestation in our flesh. Through such meditation we formulate (or rather, we stand aside, and let the One Self formulate) a mind image

which makes a deep impression on subconsciousness. By this means every cell in our bodies is, in its own degree, raised in consciousness from the old, false thought that the directing principle in our lives is the illusive personal will, into the new, true thought that each of these millions of cells is an instrument and vehicle for the Guiding Power of the universe.

This raising of the level of cell-consciousness is gradual. The change it brings about may be likened to what happens when a stream of clear water is turned into a tank containing water clouded by various impurities. If there be an outlet for the dirty water, a time will come when all the water in the tank is clean.

The natural processes of elimination are like the outlet for the dirty water. It is written that new wine cannot be put into old wineskins, and this means that cells which have embodied the old error-consciousness cannot contain the new conceptions of truth. Some cells can be raised in consciousness without being destroyed, but many are actually killed by this change of thought. Some die because they are no longer used, and others perish in the fire of the new order of knowing. Their dead bodies pass into the blood stream, and are cast off through the various channels of elimination. Hence the wise insist that all the eliminative functions of the body must be kept at the point of greatest efficiency. To this end are all the various purificatory observances, including fasting, and the various methods of what Hindus term *Hatha Yoga*.

The sword of Justice, Key 11, symbolizes at once the cutting off of mental images of error, and the destruction of the cells which embody those images. Yet this killing out of useless cells is not done all at once. Hence Justice carries also her scales. The dirty water must not run out faster than the pure flows in, or the tank will run dry. Similarly, unwise use of denials may so deplete our bodies that diseases of elimination, particularly of the kidneys, may be induced. To pull up the tares before the wheat is ripe is to run the risk of destroying the crop along with the weeds.

Avoid this danger by surrendering the whole work to the One Self. When you begin really to understand what the real presence of the Constituting Intelligence means, you will be rid of the impatience that leads to wasteful hurry and overstrain. The Life-power knows just what to do. We need only recognize its operation in our lives, and let the work be done, gradually and gently, yet surely and perfectly.

This fourth stage of unfoldment, then, is that in which the seeker for light begins to learn the secret of right action. Now he finds that personality is the instrument of our power that not only knows just what it is doing with that instrument, but knows also just what must be done in order to keep the instrument in good repair. The riper we become, the better we understand that the secret of right action is

the giving up of all attachment to results. Attachment is the desire to see a particular manifestation of Name and Form. It is a phase of the delusion of separateness. Do whatever comes to hand, with no thought but that the doing shall be your very best. This is the secret of right action.

Does this mean that we are to entertain no visions of the future? Certainly not, as you should know from earlier instructions. The warning is against *attachment* to results, against the feeling that this or that specific thing is the *only* goal. Specific we must be in our imagery, or nothing will be accomplished; but if we have really learned the lesson of this fourth stage of spiritual unfoldment, we shall see that it is not we ourselves who make the patterns. Rather do we, by the practice of contemplation, open the personal mind to the influx of the higher consciousness, so that we become participants in the vision of the future seen by the real Self. Instead of making personal plans, we become aware of certain specific details of the cosmic plan. Instead of trying to do the thing our way, instead of building on the shifting sands of our partial knowledge we follow the plans of the Master Builder, and erect our house of life on the sure foundation of Eternal Being.

In short, this fourth stage of unfoldment is one in which the plan-making power of the One Life begins to find personal expression. Specific images enter our field of mental vision. Patterns are given us for our work; and the better we know ourselves to be instruments for the Constituting Intelligence, the more precise and accurate will those patterns be.

In the Book of Exodus we find an example of this, in the minute descriptions of the tabernacle and its furniture, according to patterns shown to Moses "in the mount." These last three words have an occult meaning. On the surface they refer to the retirement of Moses to the heights of Mount Sinai, in order to "speak with the Lord." To one versed in the principles of esoteric psychology, they direct attention to the actual place in the human body through which the Life-power transmits its plans to us. The "mount" is the highest of the seven groups of nerve centers energized by the Kundalini, or serpent power. It is a cone-shaped body in the brain, filled with little "stones" or minute crystalline bodies, tiny bits of calcareous matter known as "brain sand."

Through this body, the pineal gland, the Life-power finds expression in our interior vision. Here it shows us, step by step, what lies before us on the journey along the path which leads upward from the valley of sense-life and three-dimensional consciousness to the heights beyond. On those heights, as one who looks down from a mountain peak sees in one glance a prospect ranging over hundreds of miles, we shall see as a whole what now we see only in part. Then

we shall lose this petty personal life, only to find our real life, and to understand the true significance of personality as an aspect of the Life of lives, as one beam of the Limitless Light which is at once the Source and the Goal of all our growth.

Finally, remember that in occultism the terms *upward* and *inward* are synonymous. The path which leads to the heights is the path that takes us inward to the Center. Bear this in mind as you study Key 18 in connection with this lesson. Notice, too, the portal symbol in Key 11, and take the hint given you by the Emperor. The height on which he sits is *within*, and the key to the understanding of his vision is symbolically suggested by the shape of his throne, a perfect cube.

**T**he fifth stage of spiritual unfoldment corresponds to Keys 19, 12 and 5. Review the lessons dealing with these Keys and their corresponding letters, in *Tarot Fundamentals*. Review also the meanings of *ruach*, or Spirit, as given in the first lesson of this series.

Note that Key 19, which represents this stage of unfoldment, corresponds to the first letter of R V Ch. Key 5, also connected with this step in the Path of Return, is the second letter of that word. The letter Mem, and the Hanged Man, because M I M means Water, and because the Key represents a most perfect state of receptivity to the influx of the universal Life-power, have many correspondences to the letter Cheth, and to Key 7, inasmuch as Cheth represents the watery sign Cancer and the lunar influence, and the letter Mem represents the Great Sea, which is also the Great Mother, the subconscious aspect of the Life-power.

Resh is truly a symbol of the ruling principle in human personality. To it is attributed the Collective Intelligence, concerning which we are told: "Thence astrologers, by the judgment of the stars and the heavenly signs, derive their speculations and the perfection of their science according to the motions of the stars."

The intelligence so described is precisely the kind that all true scientists utilize in their work. It observes facts, classifies them, discerns hidden links of relationship and order, formulates laws. It is the consciousness which reasons inductively from particulars to generals, fits facts and inferences together to frame hypotheses. In short, it is self-consciousness. Hence we know that in this stage of unfoldment a new type of self-conscious awareness is developed.

A double letter, Resh stands for a pair of opposites, Fruitfulness and Sterility. Fruitfulness, because the onlooking of the *universal* self-consciousness incites the activity of the universal subconsciousness, and thus brings about all the rich productiveness of the world of Name and Form. Sterility, because the same self-conscious awareness, working through personal centers of expression, at last penetrates by induction through the veil of Name and Form, and prepares the way for return to the Nameless and Formless Source of All. Through self-consciousness the Life-power involves itself in relativity and the illusions of appearance: by the same kind of conscious activity it extricates itself from the bondage of appearances, and returns to the seeming

## sterility of the No-Thing.

Even the number of Key 19 implies the same thing. It is a combination of 1, which as a symbol of beginning suggests seed-forms, and therefore fruitfulness, with 9, which as a type of "ending" suggests the cessation of production, and therefore sterility. Similarly, the Magician, numbered 1, is a young man at the height of his virility, while the Hermit, numbered 9, is a sterile sage, at the close of his life-journey. So these Keys may be read, from one point of view. Yet perhaps we should say that this last interpretation is strictly from the standpoint of the world of appearances, and that one truly versed in practical occultism might well reverse the interpretation of the numbers 1 and 9, and yet be telling the truth. Such are the paradoxes of occult speech.

The universal self-conscious level of the Life-power's activity is the actual reality expressed in all phases of personal self-consciousness. Through some personal vehicles the expression is clear and unobstructed. Through others it is partial and distorted by the imperfections and inadequacies of the personal vehicle. Just as a great singer's voice, sent over the radio, sounds in all the receiving sets, and yet is heard with varying degrees of clarity and purity of intonation, according to differences in the quality of the receivers, so is the Life-power's perfect self-consciousness distorted when it manifests through an undeveloped personality.

This power is now unfolding through us. It has brought us to the point of sharing some part of its knowledge of itself. So long as we remain within the limits of ordinary human consciousness, we must continually remind ourselves to work in harmony with the law of the Life-power. We must remember that Spirit works primarily through our self-consciousness, and through the higher centers of our brains. Then, from what we know of self-consciousness and its modes of operation, we shall see that our liberation demands trained use of the senses, accurate and logical deductive reasoning, and intelligent application of the law of suggestion. These come first.

Next we must bear in mind the fact that the Life-Breath links all things together, and that this uniting agency is at work in the field of subconsciousness. Subconsciousness, as we have had occasion to say before, is not a personal possession. It is universal, and a human being is simply one of its innumerable channels of manifestation. It unites us to all other persons everywhere, to all creatures living on planes below man, and even to the vital essence of all those forms of appearance which used to be called inanimate, and are now classified as inorganic. This linkage is not merely to terrestrial beings, but also to everything in the universe, even to the outermost limits of space.

Finally, since the Spirit unfolding through us presents itself to us as a power working always toward definite, articulate expression, we shall take pains to make our speech truly representative of our con-

sciousness. It is folly to suppose that one may have any lasting experience of the higher consciousness before he has attained to ripeness in the lower stages. To enter the consciousness beyond thought requires as its preliminary no little clarification of the consciousness for which thought is the vehicle. One means of clarification is right speech. One mark of readiness for the higher kind of knowing is ability to express thought in clear, precise, accurate terminology.

Great sages always speak with authority. Jesus was a master of the spoken word. So was Buddha. So was Ramakrishna. A truly illuminated man knows what to say, and how to say it. He may not employ long-winded polysyllables, but he will certainly choose appropriate and beautiful words, and will so combine them that what he thinks is made intelligible to others.

Analytical psychologists, led by Carl Jung, have rediscovered a truth long familiar to occultists, namely, that symbols are universal. We do not have to invent any theory of migration to account for the fact that persons living far apart use the same symbols to express the same ideas. The human mind is practically the same in every place and in every age, so that when a man tries to express an idea, the mental laws of association and representation determine the symbol he selects. It is on this account that symbolism is truly a universal language.

Analytical psychology has discovered also that the dream symbol of a little child always refers to the impulse toward sex-expression. This is a key to the meaning of the two little children in Tarot 19, for the same rule holds good in occult symbolism. What does this imply? Simply that the power we control and direct in practical occultism is the power which, for innumerable generations, has insured the perpetuation of the race. In this way it provided vehicles for the slow evolution of the potencies of the I AM through human bodies. That slow evolution brings us at last to a stage of development where we may, and must, consciously participate in the working of the Life-power that regenerates our minds and bodies.

The little children are its symbols, because at this stage the power that was formerly utilized for physical reproduction only is directed into other and higher channels. Thus the 19th Key shows the children turning their backs on the wall which represents the sense-life. They represent a transmutation of the creative force from a lower or slower rate of vibration to a faster or higher rate. They dance in a fairy ring, in which the basic pattern of design is that of the Wheel of Fortune, to show that this higher rate of vibration synchronizes their activity with the spiritual forces represented in Key 10 by the central circle of the Wheel. In this connection, observe that 10 is the number resulting from adding the digits of 19.

The goal of the Great Work, which is here depicted as a dance, is the height beyond the pillars of the 18th Key. It is also represented in

Tarot by the central figure of Key 21. Note that the children, like that figure, are dancing. Dancing is movement to music, in which rhythm is the basis. Rhythm, traced back far enough, is the basis of astronomical fact, and is the key to truth in astrological interpretation.

In Key 18, the beginning of the Path of Return is shown. The shellfish crawling out of the water represents just what the children stand for in Key 19; but in Key 18 the higher is encased in the lower, as the vital and directive parts of the shellfish's organism are concealed in its bony carapace. The children of Key 19 have been liberated from this hard and fast appearance of form, which in this Key is represented by the wall. They are on their way to the perfection of self-consciousness.

This is what we have called fourth-dimensional consciousness. This is a *name*, but it is far from being a definition. Jacob Boehme tried to describe this higher order of knowing, but what he wrote sounds like gibberish, unless one has shared his experience. Then it makes perfect sense. The visions of Ezekiel and St. John describe the same thing, but they convey little to the average reader.

Yet we should read writings like these over and over again. No effort should be made to understand, or to interpret them. They were not written for that purpose. They are meant to prepare the mind of the reader to have the same experience. The more one's consciousness unfolds, the more intelligible do these descriptions become. The same may be said of the writings of the genuine alchemists. Thus d'Espagnet, in his *Hermetic Arcanum*, insists that any man who wishes to apply himself to Hermetic Philosophy should make use of few authors, and should not be contented with reading them once or twice, but should read them ten times or more, without becoming discouraged. When this is done, here a sentence becomes luminous, there a phrase once dark turns crystal-clear. Books of this kind are meant to be tests for our advancement. The riper we become, the more they have to say to us.

The little children in Key 19 remind us also that in this stage of unfoldment one grasps definitely the truth that one is really and truly a child of the Life-power. During this fifth stage, by persistent practice in meditation on the consequences of this perception, it becomes evident that personality does nothing of itself, that it is merely a vehicle and instrument for a power having aims extending far beyond the limits of personal vision.

Do you doubt this? Then read history, and see how the Life-power has worked to its own ends, without respect for persons. Or look back over your own life, to see how significant were little things you hardly noticed at the time they occurred, and to see, too, how relatively unimportant were many things which, at the time, you supposed to be the only things of any real account.

We have to *learn* to be little children. "Of such," said Jesus, "is the

kingdom." They who are the most open channels for the Life-power's operation, they whose childlike confidence in guidance is the strongest, are those who are nearest to freedom.

There is no surrender of freedom in obedience to guidance. The Life-power's methods are the fruit of its perfect wisdom. In perfect obedience is therefore our best assurance of success, in the little details, as well as in the more massive aspects of our activity. Nature is our adversary so long as we disagree with her. By agreeing quickly we make her our friend and servant.

To the degree that we accept the guidance of the Life-power, to that degree are we liberated from the worst of delusions, the notion that we do anything whatever of ourselves. Obedience soon brings us to understand that the law is not imposed on us from outside. It comes from within. We are personal expressions of it. The creative method of the universe is specialized in every human life. Every human personality is a fruit of the Tree of Life.

This is shown in the symbolism of Key 12. The attitude of personal surrender that it typifies is the one required and developed in the fifth stage of unfoldment. In this mental attitude, which is exactly the reverse of that held by most persons, we learn the secret of true repose, the arcanum of eternal rest. For when all things, from the least to the greatest, are done *through us* and not *by us*, then fatigue is banished. He who is really guided by the Life-power in all things wastes neither time nor strength. Best of all, such a person has forgotten how to be anxious about anything.

We arrive at this stage as the result of logical inductive reasoning. We experience this unfoldment by keeping after it. It comes because we seek it. Sitting down and waiting for it will never bring it. If we are truly beginning to be unobstructed channels for the flow of the Life-power, the expression of its potencies through us, its personal centers, will take form as persistence in study and practice.

Sooner or later in this work, which at first seems to be one's own personal undertaking, a change of consciousness is effected, and it becomes evident that the personal self does nothing whatever. The Life-power is the real, and only, Artist. It accomplishes the Great Work in and through us.

Then one understands why the schools of secret science have always insisted on the pupil's strict obedience to his teacher. We ought to know that when we follow the instructions of a teacher we really obey the I AM. The Life-power leads us to those personal centers of its wisdom who are qualified to help us. It even leads us to those whose own channels of expression are so distorted that the only lesson we can learn from them is the lesson of discrimination between true doctrine and ridiculous fantasy. But whoever the teacher, while we are among his pupils, we should obey his instruction. We ought not to

worship personalities. We must, nevertheless, be ready to accept the guidance of the ONE, speaking through the personal instructor.

Every teacher who knows this principle, when he speaks or writes, does his best to let the One Teacher find in him an unobstructed channel of expression. When the pupil makes himself a receptive hearer or reader, he then makes sure that he gets correctly the spoken or written words of his teacher.

Do not confuse this open receptivity to instruction with passive acceptance of whatever may be taught. The point is that you cannot exercise discrimination unless you really take in what has been said or written. Accept nothing until your own inner Teacher, identical with Him who speaks or writes through any instructor, confirms the doctrine.

In Tarot, that Teacher is the Hierophant. He is your own real Self. The ministers who kneel before him are the personal modes of self-consciousness and subconsciousness. The One Teacher speaks to you with a thousand tongues, writes His Law for you to read in all the innumerable symbols of the Book of Nature. See yourself as his child, possessing as your birthright all the potencies of divinity, all its powers of control over subhuman forms of being, organic and inorganic. Submit yourself without reserve to the guidance which comes, not from above and without, but from within, at the very center of your being. The law you must obey is not that of an alien sovereign, usurping the direction of your life. It is *your own law*, the perfect method whereby the Eternal One expresses through you. Open yourself to the instruction of that One, and you will not only know the law, but you will know also how to live it, moment by moment, day by day. Thus you will begin to live the Life of conscious liberation.

This, remember, is only the beginning. Hitherto, the forces at work have been operating for the most part at the subconscious level. In the first stage of unfoldment, one is first of all conscious of bondage. Then comes awakening to the sources of error. Meditation brings more light, but as yet freedom is a goal, not an experience. The same is true during the period represented by the 18th Key, when the new concepts are being built into the organism.

Only with the fifth stage of unfoldment does conscious liberation become a realized experience. But even at this stage the work is by no means complete. Hence in Key 19 we see little children, just on the verge of adolescence. There is more to come, and of this the next two lessons will tell you. But what is to come is simply a further degree of conscious unfoldment, which begins at this fifth stage.

**B**efore reading this lesson, review the lessons in *Tarot Fundamentals* dealing with Keys 20, 13 and 6, and with the letters Shin, Nun and Zain. Let a little time elapse between this review work and the study of the lesson now in your hands. Then you will get a great deal more out of what is written herein.

In the Tarot Key representing the fifth stage of spiritual unfoldment, personality was depicted by two small children, dancing in a fairy ring. In Key 20, the two children are merged into one, who now has the father and mother on either side. The child has its back to the spectator, so that the sex is indeterminate, though it seems to be a little boy. The child is the new concept of personality, born of subconsciousness, yet fathered by conscious knowledge and reasoning. One of the secrets of Key 20 is that the child's father and mother are lifted up because the child is rising.

What we see here is the stage of unfoldment immediately preceding cosmic consciousness. The scene has some of the features of the physical plane, but closer examination shows that it must be referred to the metaphysical realm. The figures, though nude, are not flesh-colored, but gray. The light that shines here "never shone on land or sea." Mountains rise in the distance, but they are mountains of ice. The whole suggestion is that this is the fluid region beyond the range of physical sensation.

This is confirmed by the position of the human figures. In this picture they rise from rectangular coffins. The same general suggestion is given in older versions of Key 20. By their shape the coffins represent the limitations of three-dimensional consciousness.

In symbolism the part is often put for the whole — in this instance, for a whole impossible to show in a picture. The figures stand at right angles to the coffins. This reminds us that the fourth dimension is said to be at right angles to all the dimensions we know. Therefore the meaning of this detail of the design is that the regenerated personality and its parents, self-consciousness and subconsciousness, are now liberated from the limitations of three-dimensional consciousness.

They have been set free by a trumpet-blast, sounded by an angel whose flaming hair signifies that he personifies the element of cosmic fire, attributed by Qabalists to the letter Shin. This is to remind us that the sixth stage of unfoldment is not accomplished by the student's personal effort. It is, indeed, never reached until the states of

consciousness symbolized by Keys 12 and 19 have been passed. Not until the seeker for more light thoroughly understands that of himself he can do nothing, is this liberation possible. We do not set ourselves free. The Life-power, working through us, confers this priceless gift of liberty.

At the same time we must remember that this angel is not some celestial being, come down to earth. He is no visitor from the skies. His trumpet-call comes from the Great Within. This whole scene is a representation of interior, metaphysical experience.

On the physical plane, sensation is stimulated by radiant energy, gases, fluids and solids. These are the fire, air, water and earth of the old physics, symbolized by the wand, sword, cup and pentacle on the Magician's table. Besides these four, Western occultism, especially in alchemy, recognizes a fifth, denominated the quintessence. These five correspond to what the yoga philosophy terms Tattvas, and declares to be subtle principles of sensation. It names them akasha (the subtle principle of sound vibration and hearing), tejas or agni (fire, the subtle principle of sight), apas (water, the subtle principle of taste), vayu (air, the subtle principle of touch), and prithivi (earth, the subtle principle of smell).

When we get beyond five-sense experience, two other senses are unfolded. The next beyond akasha is called anupadaka tattva. It is the subtle principle of interior hearing, and it is this that gives us realization of the true I AM, through the messages of the Inner Voice. That realization makes us understand that our true selfhood has nothing to do with time, and nothing to do with our physical parents, hence anupadaka means "the parent-less." Beyond anupadaka is yet another subtle principle, the adi tattva. This is the divine flame, the primordial cosmic fire and light, corresponding to En Soph Aur, the Limitless Light of the Qabalists. The adi tattva, like its physical correspondence, tejas or agni, is a subtle principle of sight, but the vision it gives us is metaphysical.

Liberation is the result of the unfoldment of the potencies of the cosmic fire within us. In Key 20 the symbolism clearly indicates that the special form assumed by the liberating agency is that of sound. This is to be taken in no figurative or allegorical sense. Sound-vibration is the liberating agency. This is why the tradition of a "Lost Word," whose pronunciation is a key to magical powers, is mentioned again and again in Western occultism. This is why, in Egyptian rituals, the candidate is repeatedly challenged, and cannot pass until he has pronounced the challenger's correct name. To this day, without knowing what it really means, we say the great name Amen (A M N) at the end of prayers; and those of us who have some knowledge of Hinduism are familiar with the importance of the mystic syllable A U M.

A practical occultist makes daily use of sound vibration. Even if he

has never heard of the greater mysteries of sound, the merest tyro who repeats an affirmation is using this power, whether he utter the words of the affirmation aloud, or merely recite them mentally. In the Orient the dominant idea of a brief sentence is expressed in a sequence of tones related to that idea, and this Oriental science of the correlation of sound and thought is known as *mantra yoga*. The same science is employed in the Western school of practical occultism.

In Key 20, however, the stress is upon the Soundless Sound, sometimes called the Voice of the Silence. This is the manifestation of the anupadaka tattva, working in the field of personal consciousness. It calls us higher, out of the mortal state of persons born from certain parents, into the parentless state. This is the state which is "after the order of Melchisedec." According to the writer of the Epistle to the Hebrews (See Hebrews 7), Melchisedec (or Melchizedek, as it is spelt in the Old Testament) was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto a Son of God; abiding a priest continually."

**Note:** Incidentally, let it be noted that the words "after the order of Melchizedek", which occur in one of the Psalms and also in the Epistle to the Hebrews, are by no means a reference to any secret order of priesthood on the "higher planes." The Hebrew and Greek words translated "after the order of" really mean "like unto, similar to, having like properties or qualities." We mention this because every so often some pseudo-occultist tells his followers wondrous tales about the supposed "Order of Melchizedek." In the years we have been at work in this field, there have appeared "Heads" and "Messengers" of the "only genuine Order of Melchizedek," with tales of high initiation in caves, in remote mountain retreats, in all manner of Arabian Nights surroundings. But the whole nonsensical structure of false pretense rests on the ignorance of pretenders and believers alike, who do not know what the word "order" in this particular connection, really means.

When one hears the Inner Voice, through the activity of the "parentless," subtle, metaphysical sound vibration, one is freed from all sense of being a mortal, having earthly parents and genealogy. One then knows what the I AM really is -- the timeless, eternal, immortal Self, having neither beginning nor end. Thus, in this sixth stage of spiritual unfoldment, one is consciously aware that one never was born and will never die.

Note that the agency in this work is symbolized by Key 13, which has to do with the fiery Mars-force. Key 20 also represents the element of fire, because the latter corresponds to the letter Shin. Link this up with Key 16, which is attributed to Mars. Liberation has an aspect of destruction as Hindus indicate when they say that Shiva, the destroyer,

is the great Lord of Yoga. Every change in consciousness tears down cells. Human life is an invisible conflagration.

Thus the very first character of the letter-name Shin (Sh I N) means tooth. As the office of teeth is to break down the structure of the food we eat, so that solar energy may be released by further processes of digestion and assimilation, so, in higher aspects of unfoldment, the fiery Life-Breath breaks down cells in our bodies. The liberation of the fiery essences of these cells is what makes us aware of states of consciousness beyond thought. Long before this can happen, however, the Mars-force must burn up cells which obstruct the free flow of the Life-power through certain bodily channels.

Let us consider one specific instance. The spinal cord is a tube. In young children it is open at the lower end, so that the serpent-power coiled in the sacral plexus can rise through it. This is why little children often have metaphysical vision, and why they sometimes have invisible playmates, human and animal. As they grow older, this tube is closed at the lower end, in order that the greatly increased activity of the Mars-force at the time of puberty may not cause the serpent-power to rise prematurely and injure the brain, as it sometimes does in adolescent dementia.

This is a wise provision of nature; but when the practical occultist seeks to gain metaphysical vision, he must apply the Mars-force to destroy the cells which close the lower end of the tube. By opening it again he really becomes "as a little child."

Knowledge of this fact has led foolish experimenters into disastrous attempts to open the spinal tube by concentrating on the center at its base. Persons who have grasped the truth that all this work is done, not by personality, but by the Life-power itself, will not make this mistake. We speak of what occurs, because you need to understand it, because you should see that the awakening of the higher vision is according to law, and involves a physiological change. On your head be it if you begin to concentrate on the centers in order to hasten unfoldment. Nobody knows enough to attempt anything of the kind, except under the guidance of a truly competent teacher, who is really clairvoyant. Even such a teacher will usually give instruction in the safe methods of meditation that lead to the same result, without subjecting the student to the grave risks attending direct concentration.

The three letters, Sh I N, will reveal to a Qabalist the main factors at work in the sixth stage of spiritual unfoldment. The letter Shin (Sh) stands for the cosmic fire. I, or Yod, represents the working of that fire in what alchemists call the "black dragon of putrefaction," that is, the intestinal tract, governed by the zodiacal sign Virgo, attributed to Yod. N, or Nun, is the sign of that fire after it has been extracted from food, water and air by the various assimilative processes, and, having been converted into nerve-force, is stored up in the Mars center, rul-

ing the region corresponding to the sign Scorpio.

The nerve-force in the Mars-center is raised until it energizes a center in the brain. Then we escape from the world of sense and three dimensions into the supersensual world known as the fourth dimension. But again we say, no man does this work for himself. It is done *within him*.

To be sure, the student employs mental and physical exercises; but even these are not his own doing, as he soon finds out, when he becomes more or less proficient. The object of all such practices is, or should be, to deepen one's understanding of the truth that no human personality ever does *anything* of itself. The object of all training is to get the inadequate personality out of the way, so that the true Self, which knows just what to do and how to do it, may find no resistance to the free expression of its perfect mastery of mind and body. In the beginning, the student seems to himself to be getting out of the way. Later on, he finds that not even this is his "own" action. It is the angel who sets us free, not we ourselves.

We have spoken of the fact that the bodies of the human figures are gray. If you have reviewed our analysis of the symbols, you will remember that the man is maintaining a passive posture, while the woman is actively holding up her hands to receive the influx of power from above. At this sixth stage of spiritual unfoldment there begins to be manifest that peculiarity of the consciousness beyond the level of intellectual thought, a peculiarity for which we have no adequate words. It is a reversal of the usual relations of consciousness and subconsciousness, so that self-consciousness, hitherto apparently active, becomes quiet. Observe, too, that in contrast to Key 6, where the man looks at the woman, and in contrast to Key 1, where the Magician looks down, this man looks up, and his gaze is fixed on the angel.

In the sixth stage of spiritual unfoldment, self-consciousness persists. But it is no longer the dominant element. If anything, subconsciousness appears to be the more active member of our personal mental pair. On the other hand, while self-consciousness is quite still, since it has realized that personality does nothing of itself, this denial is not by any means the extinction of personality. It is a different evaluation of the meaning of self-consciousness. Nor is this merely an intellectual state, conviction, or conclusion. It is a vivid experience.

At this stage of unfoldment, the last enemy, Death, is overcome, because the experience itself is a transmutation of the very force which destroys our physical bodies. It is an actual liberation of the higher vehicles of consciousness from bondage to the physical plane.

This liberation is effected by the very force which brings about the decay and destruction of the physical organism. The liberation is even more than this, but at this point in our work, it does not seem wise to enter into details. Let it be enough to say that in the sixth stage of

unfoldment what is raised is an incorruptible body which, as St. Paul tells us, is "sown corruptible." The secret of this sowing and reaping is shown in the symbolism of Key 13.

The process which leads to this result is hinted at in the *Emerald Table*, in these words: "Separate the earth from the fire, the subtle, from the gross, gently, and with great ingenuity. It ascends from earth to heaven, and descends to earth again, and receives the strength of the superiors and of the inferiors."

The principle involved is a gentle, gradual and careful separation of the finer vehicles of the Life-power from the grosser ones. This operation is performed, as alchemists put it, by the aid of Mercury and Mercury is the planetary ruler of Gemini, the zodiacal sign symbolized by Key 6. The separation is an act of discrimination. The whole work of separating the subtle from the gross, of extricating the finer vehicles of fourth-dimensional consciousness from their bonds of flesh, calls for the application of the principle explained in our analysis of Key 6 in *Tarot Fundamentals*.

The result of right discrimination is mental equilibrium. Until this equilibrium is established, there is continual friction between self consciousness and subconsciousness, so that the very law of suggestion which brings about so many seeming miracles when it is constructively applied acts negatively to intensify our inner disharmony.

When we grasp our true relation to the Life-power, when we understand that unfailing wisdom finds expression however inadequate, through all our thoughts and words, when we begin to rest our lives upon the foundation of Eternal Being, our perceptions of these truths and our endeavors to live them begin to affect the structure of all our vehicles. For subconsciousness eagerly accepts the implicits of these perceptions and conceptions, and begins to act upon them.

It then becomes, as shown in the 6th and 20th Keys, the immediate recipient of the all-wise direction of the Life-power. The personal consciousness (the man) becomes a passive observer of daily experience. This does not mean that subconsciousness becomes the ruler of personality. As we have said elsewhere, it is a mistake to assume that subconsciousness is the superior of the two modes of our personal consciousness. No error is more productive of unfortunate results than the one that leads to dependence upon subconsciousness for guidance. We are to recognize that its highest office is to serve as a *channel* for guidance, but the guidance itself comes always from superconsciousness.

When this truth is understood and lived, we are actually reborn. The story of the virgin birth told in so many versions of the ancient mysteries, is re-enacted in us. The little child of regenerated personality, conceived by the Holy Spirit (the *ruach elohim*), is born of the liberated woman, because the direct action of the Life-power on subcon-

sciousness builds up a new conception of personality within us. More than this, the “seed of the woman,” as we read in the Bible prophecy, now crushes the serpent’s head, by overcoming the illusion of separateness, and with that illusion, the lie of death. The new man is the little child of Key 20, and in this sixth stage of unfoldment he it is who, through his ability to enter the fourth-dimensional consciousness, does truly lead personal self-consciousness and subconsciousness into a new world.

**T**he Tarot Keys for this lesson are the 7<sup>th</sup>, 14<sup>th</sup> and 21<sup>st</sup>. Review the lessons dealing with these Keys and their letters. After the review, consider this parable:

On an uncharted island in the Southern Seas there grew a tree. Its bark, its flowers, and its fruit were different from those of trees in other lands. Its leaves, like those of the tree of life described in *Revelation*, were for the healing of the nations.

Blown out of their course by storms, occasional voyagers came to the island, found the tree, ate the fruit, and were healed by the leaves. Some sailed from the east, some from the west, and others from the south. Each believed himself to be the original discoverer. Each supposed that the course he sailed was the only way to the island. Each wrote a record of his journey, described the tree, and proclaimed the healing virtue of its fruits and leaves.

Some there were who believed these tales, but there were more who scoffed. Nobody could form any clear image of the tree, because no man may picture anything that differs radically from all that he has experienced. The believers said: "See, this one left us a sick man, but now he is whole. Nor is it his body only that has been healed. His very heart is changed." But the scoffers laughed. "It is nothing but a change of air," they asserted. "The sea voyage helped his body, and because his body is well, his temper is naturally sweeter. Yet what good is a well body, or even a sweet temper, with a sick brain? The man is mad! If there be such a tree as he dreams of, why did he bring us none of its leaves? Why has he no samples of its fruit? Not even a shred of its bark! Just a wild tale, without any evidence to support it."

The believers, nevertheless, preserved the story, and as the years passed, added to it many wondrous fancies of their own imagining. So the tale of the tree passed into the folklore of many peoples.

Then came one whose travels in strange countries gave him opportunity to study the customs and compare the beliefs of many races. He journeyed to the south, and to the east, and to the west. Wherever he journeyed, he heard stories of the island and the tree. No two accounts agreed as to details. Some said the island lay to the north, some had it that the seeker must go west, others insisted that the course was to the east. And when it came to describing the tree, human fancy ran wild.

The traveler, however, saw that all this disagreement about ways to

reach the island really meant nothing. Those who lived in the south had to travel north; for dwellers in the east, the island lay to the west; and for those whose homes were in the west, the course was to the east. On one point all were agreed. There was a tree on an island, whose leaves were for the healing of every disease, good for sickness of soul as well as for ailments of the flesh.

So our traveler set out to find the island. Nor was his search in vain. Carefully comparing the old tales, he made a rough calculation as to its true location. Then he sailed a circular course round the area he had marked off on his chart, making his circles smaller and smaller as the days passed. He stopped at many an island during the long months of his quest. Some were fair, and had lovely exotic trees and fruits. Once or twice he believed he had found what he sought, but when he tested the leaves of some of these strange trees, he found that while some brought forgetfulness, and others invited strange dreams, none had the power to cure the ills of soul and body. More than once, too, he had narrow escapes from shipwreck, from being killed by dreadful beasts, and from other perils.

At last his patience was rewarded. Then he learned why no other traveler had been able to bring home any tangible evidence of the existence of the magic tree. When its fruit was plucked, it must be eaten at once, for within an hour it began to rot. So with the leaves and bark. They crumbled into nothingness when separated from the tree.

Yet the moment the traveler saw the tree, he knew it, and perceived that in all the tales about it there was truth. Whatever in them had seemed meaningless became intelligible when he saw the tree itself. Yet he knew that no man would ever be able to describe the tree so that it could be imaged truly by one who had not seen it. Whoever had not visited the island must belong to one of two classes of persons. Some would believe; more would scoff. None could know save those who had made the journey to the island. So the traveler returned to his home, and wrote the story of his own search. He illustrated it with maps and charts. He marked the soundings and the ocean currents. He put in the latitude and longitude.

Yet the world continued to mock at the story. Some called him a madman. Some said he was a fool. The men of science and the other schoolmen, particularly the physicians, declared him to be a dangerous charlatan. They derided his book, laughed at his charts, and even tried to imprison him for obtaining money under false pretenses, because he had accepted pay for his books and lectures.

Yet there were some few who put his words to the test of actual experiment. In large vessels and in small, they set sail for the island. And because the traveler's directions were clear and true, they found the tree and were healed of all their miseries. So, as the years passed, there came to be in the world an association of "Knowers of the Tree."

And because their minds and bodies were strong and sound, their lives spread a contagion of health and understanding and love wherever they spent their remaining days. Thus the world became brighter and happier for their presence in it.

As you study this lesson, keep this parable in mind. The tree is what Jesus called "the kingdom of God". The island is an actual place within the body of man. The fruit and leaves of the tree are states of consciousness, for the tree is the Tree of Life, which is the Key to All Things. The eating of the fruit of the tree leads to a state of consciousness beyond thought, a synthesis of all experience, in which all sense of separateness is blotted out, and direct knowledge of unity and eternity takes the place of the time-bound multiplicity of ordinary consciousness.

No man who has eaten the fruit of this tree may describe it as it really is. Yet he will understand the meaning of all descriptions of this experience. He will find it in the pages of the Sufi poets. He will recognize it in the strange language of alchemists and magicians. He will find it in the writings of Hindu philosophers and Chinese sages. It will speak to him from the simple phrases of that humble American seer, Jacob Beilhart. But for variety of description and expression, he will find it, among all the books of the world, no better put than in the books composing the Bible, and of all the words in the Bible, the words of Jesus tell the story best.

He who has eaten of the fruit of the Tree of Life will know how hopeless are all attempts to define this experience. Thus he will free from slavish adherence to creeds (though he will oppose no creed, however crudely expressed, that bears the unmistakable signs of being based on genuine inner experience.) For he knows the inadequacy of all endeavors to define the indefinable, the futility of all efforts to limit the limitless. The consciousness beyond thought is crystal clear, sharply defined, and free from the least suspicion of haziness. This very clarity is what makes it ineffable. We have no words to convey such fullness of meaning. Our common tongue is intended to describe piecemeal experience. How may it express what one has recorded as "being everywhere, and all at once"?

Expect no one, then, to tell you "just what" the consciousness beyond thought is like. St. Paul has told us that of these things it is unlawful to speak. Be content with what you can learn about the way that leads to this final liberation, and then follow the way yourself. It is not enough to read travelers' tales, even if they be most convincing and most scientific. He who would be rid of misery, he who would taste the fullness of joy, must find the island for himself, must himself eat of the leaves and fruit of the magic tree.

First of all, then, know that the Way is an Art. The consciousness beyond thought is, to be sure, a gift of the Life-power; but we receive this gift through the operation of another benediction. The Life-pow-

er has made us able to take natural conditions as we find them, and then adapt them so as to produce novel results, not spontaneously produced by nature. This ability is pictured in Key 7. Wherever you find the city-symbol in the texts of Ageless Wisdom, you find a hint of this human adaptation of natural forces and materials. A city is a collection of houses. It therefore represents the development of the consciousness represented by the letter Beth (the house) and Key 1. This "house" consciousness is what we have termed "self-consciousness" in all our lessons. It is a mode of consciousness which enables us to put into a new order the conditions of our environment. Thus the chariot in Key 7 is really a symbol of the same idea, for it is a sort of house on wheels. It is the vehicle which carries us from thought to the consciousness beyond thought.

By slow processes of evolution the Life-power brings its vehicles to the point where self-conscious thought can be expressed. By right thinking, man discovers the laws hidden behind the various appearances which constitute his environment. Then, by the operation of creative imagination at subconscious levels, combined with inspiration coming from super-consciousness, man learns how to make a new combination. Thus he begins where nature leaves off. Before he can see the glory of the Shekinah, he must build a house for it. Thus we, who follow the ancient craft of the sages, call our work an Art, and name ourselves "Builders of the Adytum."

The chariot in Key 7 is a type of the adytum, or shrine of Deity. Its proportions are those of an oblong square, the form of the lodge in Freemasonry. The chariot is more than the lodge, and yet not more. More than the lodge, in the sense that the chariot is not merely a Masonic symbol, restricted to the meanings given to the lodge in modern Masonic interpretations. Not more, in the sense that all who know what the "lodge" really is, understand that it is "the dwelling-place of the Most High." Therefore is the letter Cheth, to which Key 7 is related, said to be the representative of that Path of Wisdom named "The Intelligence of the House of Influence," and the influence is none other than the direct influx of that Divine Presence which the Hebrews called *Shekinah*.

During the last fifty Years or more, occult literature has teemed with references to the "lodge." Much has been written about what seems to be an external hierarchy of great beings who rule the earth, the planets, and the sun. Beyond these, we are told, are others even higher in the scale. As we contemplate this scheme of a great interlocking system of celestial government, our minds are dazzled by its splendor.

We are always glad to know that Builders of the Adytum are learning something about the organization of this great "external" hierarchy. In recent years, much that seems to us to be of importance has

transpired concerning it. The special work of the Builders of the Adytum, indeed, has very definite connections with certain Western representatives of the terrestrial or planetary lodge. Yet you will find little information about the hierarchy in these lessons, because the work of imparting that information has been entrusted to others.

The aspect of the Great Work with which we are chiefly concerned has to do with what may be denominated the "internal" hierarchy. It is concerned with the doctrine of the microcosm, which Jesus plainly and simply declared when he said, "The kingdom of heaven is within you."

All the great beings of the "external" hierarchy dwell within this "internal" lodge. They may seem to have a "local habitation" somewhere in the Himalayas, or in some distant planet or sun, or somewhere in those metaphysical realms we call the "higher planes." But remember always that every real Master and adept dwells also, and always, in the "internal" lodge. Even the Great Lodge of Sirius has its abode in the *little* world as truly as in the *great* world.

Not one single personality who is actually a member of the macrocosmic hierarchy but is also a member of the hierarchy within. Tales of wonder and imagination are told about the Masters. Some of these are true. Others are utter nonsense. But know this: there is no real Master or adept, no actual member of the macrocosmic hierarchy, who is not with you now and always, even unto the end of the world.

The Masters do not arrive and depart. Neither need you go to them. Because of human dullness and weakness of vision, it is sometimes permitted to appear that great Beings go and come, but Ageless Wisdom tells us over and over again that this is mere illusion and warns us against falling into the many delusions that ignorance fashions from the stuff of this illusion. The macrocosmic lodge, in its entirety, is present always in the macrocosm.

Thus we find that in Hebrew Wisdom the secret knowledge of the higher planes and of the hierarchy is called *Maasseh Mercavah*, which means literally, "the work of the chariot." It is to this that the title of Key 7 refers. The word *maasseh* signifies labor, a production of art, human conduct, and divine creation. It implies just what, a few paragraphs back, we said about making new combinations.

But the Qabalah shows us clearly what is really meant by the "chariot." For the word **מְרַכְבָּה**, *Mercavah*, is the number 267, and this is the number of the word **מְרַכֵּז**, *Merkaz*, which signifies "center." The work of the chariot is the establishment, in human personality, of a living center for the reception of the influence of the power of the lodge.

This work is the WAY, and the Way leads within. Where you are, there is the "lodge." You may "travel in foreign countries" without ever leaving your house. Follow the advice of Lao-tze: "Having emp-

tied yourself, remain where you are." To empty yourself is to be rid of the delusion of separate existence. Then, no matter where you are, you may enter the Inner School, and pass from grade to grade.

The radio gives us a faulty, mechanical reproduction of a distant voice; but we are so fearfully and wonderfully made that within us we may experience not the voice only, but also the *complete presence*, of great Beings whose macrocosmic abodes may be on far-off stars. Before this may occur, however, we must make the instruments whereby such contact is established. The materials are at our disposal. We must do the work. Art must complete what nature has begun.

Primarily this is an art of speech, for by words the body-consciousness is controlled, and through language the patterns of the Temple are communicated to subconsciousness. Thus "the work of the chariot" begins with the study of words spoken or written by Master Builders who have preceded us. These we find in sacred books. Self-consciousness must grasp intellectually these statements of the law, and must formulate the plans. All this is the beginning of the art of right speech. In Freemasonry, therefore, Hiram or Hermes, is the Master Builder who marks out the patterns on the trestle-board for the guidance of the workmen. Furthermore, the whole mystery of Masonry has to do with a WORD possessed by Hiram. In the Masonic enumeration of the seven steps completing the staircase that leads to the Middle, or Interior, Chamber, which steps are said to symbolize the seven liberal, or liberating arts, the first step named is Grammar, the art concerned with the right use and application of the rules of a language in speaking or writing — an art based on the science of the true classification and functions of words.

The highest expression of occult speech is found in special exercises where thought, sound, and color are united in "words of power." Hindu occultists call this *mantra yoga*, but the science has been developed in other than Oriental forms.

Its purpose is the modification of every cell of the body, the transmutation of the body consciousness from the illusive race-thought of separateness into the true reflection of the Inner Light. With this change in consciousness come changes in function and structure. Nerve centers that in the ordinary man are dormant are awakened in the body of the advancing practical occultist. Barriers are burned away. Certain formless clusters of cells take on definite form. Bit by bit the mechanism for contact with the Inner School is built and, as each part is completed, a new realization is experienced. The completion of this work is the transmutation of the corruptible mortal body into one that is incorruptible. Long before this final consummation, connection is made with the Inner School.

This is what is meant by the angel in Key 14. On his robe the name **אֵלֹהִים**, I H V H, is written, for he is the One Existence of whom all

persons (including angels and devas) are expressions. He is the one of whom it is written "Except יְלִידָה build the house, they labor in vain that build it." (Psalm 127, 1.) When subconsciousness has been turned, like a mirror, away from the illusions of the external world, and made to reflect the light of the Life-power, that light is transmitted to every cell of the body, and the "house" is built anew.

The 14th Key shows plainly that the path of unfoldment begins on the physical plane. What many students do not understand is that the path ends on the same plane. This is what the Qabalah means by saying that Kether, the Crown, is in Malkuth, the Kingdom, while Malkuth is also in Kether. Our aim is not to escape from the physical plane. It is to know experimentally that the Kingdom is truly "embodied in our flesh." Therefore is the path symbolized by the 14th Key called that of "Temptation or Trial," because it is associated with *verification*, and verification is established by experiment.

Does this mean that we deny the teaching, "Flesh and blood cannot inherit the kingdom of God"? On the contrary, we affirm it. The consciousness beyond thought cannot be inherited by flesh and blood because it is achieved by personal effort, and cannot be transmitted from one generation to another. It is an "acquired characteristic," not transmissible by heredity. Neither is it the outcome of physical evolution. The most that evolution can do is to bring man to the stage of unfoldment where he can begin the Great Work. The fact that we cannot enter the kingdom of God by the inheritance of the flesh has nothing whatever to do with the fact that the completion of the Great Work is a physiological transformation.

St. Paul, indeed, speaks of this very thing in the same fifteenth chapter of First Corinthians where he denies that flesh and blood can transmit the higher consciousness by heredity. He says that we shall be changed, and that the change will be the transmutation of a corruptible natural body into an incorruptible spiritual one; but this "spiritual body" is one that we can and do use on the physical plane. Its *nature* and *qualities* have undergone a transformation. In its corruptible state it is called by St. Paul the *psychical* body, but the translators have obscured the meaning of this passage.

The *soma psychikon* is the physical body dominated by the changing emotions and variations of the *psyche*, which is none other than subconsciousness, untrained by occult practice. The "spiritual body," or *soma pneumatikon* is a physical body also, but it is under the direction of the *pneuma*, or spiritual life that we have termed superconsciousness throughout our lessons.

We have to learn that the physical expressions of the Life-power are just as spiritual as the others. We must know that the separation of the ethereal from the gross is not by any means permanent. When we are perfect, we shall be able to take up our physical bodies and

lay them down, at will. More than one Master now known to us can do this. The more we try to get away from the physical, the more we shrink from it, the more we think of it as being gross and disgusting, the closer are we bound to it. What says *Light on the Path*? Many have read, but few have understood. "Remember the soiled garment you shrink from touching may have been yours yesterday, may be yours tomorrow. And if you turn with horror from it, when it is flung upon your shoulders it will cling the more closely to you."

The separation we employ in following the directions of *The Emerald Table* is really classification. It is getting things into their proper order. Never forget that the same authority tells us that the work of the One Thing is completed "when it is turned into earth." So, too, the golden city of the New Jerusalem, described in the Apocalypse, is represented as coming down from heaven, and the consummation of the Great Work is there described as a new heaven and a new earth.

Where will you put the dividing line between the physical and the higher aspects of Spirit? Recently we have heard that the astral plane is wholly evil, and that nothing good ever comes from it. Do the propounders of this preposterous doctrine understand what they mean when they talk, as they do, of the *omnipresence* of Spirit? It is true that many subtle, relatively "evil" forces reach us from the astral; but they need only to be understood, and redirected, just as man by understanding the lightning has turned it into all the beneficent uses of electricity, to cease wearing their inimical appearance. There are astral poisons, and poisonous astral entities, just as there are physical toxins and poisonous snakes and spiders. The one thing these entities desire is to be let alone, so that they may pursue their natural courses unhindered. Thus they are always putting into human brains, addled by one-sided metaphysical speculation, the foolish notion that the only thing to do with the astral plane is to let it severely alone.

Indiscriminate astral adventuring is foolish. Opening oneself to astral influences through the practice of negative psychism is suicidal insanity. But Spirit pervades the astral plane just as certainly as it pervades all other planes, including the physical. All this talk about planes is arbitrary, a mere convenience for the sake of intellectual classification. So many of us are tied up in these arbitrary classifications! We are like Tom Sawyer, when he was up in an airship with Huckleberry Finn. Huck ventured, "I guess we're over Illinois now." "No, we ain't," Tom contradicted. "Illinois is pink. I saw it on the map."

Now look at Key 21. All through this lesson the thought has been stressed that the higher consciousness is realized through Art. See how the symbols of this picture tell the same story.

First consider the wreath. It is artificial, a man-made thing. At its top it is fastened with a red ribbon in the form of a horizontal figure 8, and another ribbon like it ties the wreath at the bottom. Both are red,

to indicate the cyclic motion of the Mars force. This 8 symbol is what we see over the heads of the Magician and the woman in Key 8. The woman fastens it at the bottom.

The twenty-two parts of the wreath refer to the twenty-two forces represented by the Hebrew letters and the Tarot Keys. Each part is triple, because each of the twenty-two forces has three aspects. Each force integrates form; each holds form in temporary equilibrium; each disintegrates form.

The wreath also suggests the operation of the productive power of cosmic imagination, for it is green, the color attributed to Venus in our color-scale. By its shape it is a big zero sign, so that it represents the realization of the vision of the Fool through the operation of the image-making power of the Empress.

The proportions of the wreath, moreover, are 5 units wide by 8 units high, so that it reminds us of the rectangular sides of the vault described in the Rosicrucian *Fama Fraternitatis*, and therefore suggests the spiral generated by the whirling square, as explained in *Tarot Fundamentals*, lesson forty-six. It might be said in passing that the same logarithmic spiral is a conspicuous and distinguishing mark of the Ionic Order of architecture, which Freemasonry associates with wisdom and with mastery.

The dancing figure at the center seems to be a woman, but tradition says that her veil conceals masculine reproductive organs. The consciousness beyond thought transcends sex-differentiation. The personal mind, in union with the One, is swallowed up, and whoever experiences this consciousness does not think, "I am a man," or "I am a woman." One does not *think* at all. One simply *knows* the full meaning of I AM.

Here human language fails us. We have no words to fit this experience. The Hindus made a brave attempt when they termed this realization "Existence-Knowledge-Bliss Absolute," but this label has no real content of meaning unless we have entered the Light. The 21st Key, however, sets symbols before us that we shall understand better and better as we unfold more and more of the latent potencies of Spirit.

The dancing figure has her legs crossed, like those of the Hanged Man and the Fool. But whereas the Hanged Man is bound, she is free, and whereas the Fool seems about to fall into an abyss, she dances on air, as if the law of gravitation had no power over her.

The letter-name connected with this picture also gives us a clue. It is spelt **תַּו**, T V, which may be read "Cross-And." The cross of equal rays, or Tav, denotes the perfect union of self-consciousness and sub-consciousness, in which Subject and Object are perfectly blended, and all their forces held in equilibrium. Of this cross it is written, by a commentator on the works of Jacob Boehme:

"There is one character by which God has characterized both Him-

self, and all the creatures, and shown that His presence is in all things. This is the cross in the sphere and mercurial wheel of nature, which goes through all the three principles."

Its vertical line is a symbol of self-consciousness, like the letter I in English, for when man's self-consciousness is at work during his waking hours, he stands upright. The horizontal line signifies the position of sleep, when the body is parallel to the surface of Mother Earth, and subconscious powers are predominant.

Other meanings there are, of course, but this one is a clue to many secrets. To this cross the letter-name Tav (T V) adds the Hebrew sign of the conjunction "and" (V), a symbol of addition and also of progress. The letter Vav, moreover, is the letter of the Hierophant, who, in the consciousness beyond thought, reveals to us the secrets of the cosmic plan.

Note well that the numbers of the Tarot Keys corresponding to Tav and Vav add up to 26, the number of יהוה, J I H V H. To enter the consciousness beyond thought is to be one with the Father of Lights, to be a conscious participator in His government of the universe, to see the Great Plan and know precisely our own part in the execution of that great design.

This is the freedom *within* the Law, experienced by those who *know*. Seek this first, and to you shall be added all things. Many wish for freedom. Many bewail their limitations. Many protest their desire for illumination. Yet not one in ten thousand really seeks, to say nothing of putting this quest before every other consideration.

Like those who were bidden to the feast, most persons make excuses. Those only are truly ready who have grasped the truth that nothing else in life is quite as important as to be a citizen of the kingdom of the Life-power. Whoever sees that to abandon everything for this quest is to gain infinitely more than the value of anything left behind, sees indeed. The world may say, "How can he make such sacrifices?" But there is no sacrifice. So long as one feels that any giving up is a sacrifice, so long as one prates of paying karmic debts, one is caught in the delusion of separateness. When one really sees, the whole matter resolves itself into a question of discrimination, of the recognition of true values.

The Way to Freedom is open to you. Do you want freedom hard enough to follow it? Are you merely "interested in occultism," or have you put liberation above every other consideration? Each must answer this question for himself. To forsake all is to gain the ALL. The forsaking is only the last illusion. Nothing is really lost when ALL is gained.

Here, lest we be misunderstood, it may be well to say that if some course appears to be a duty, or to involve a sacrifice, and one is perfectly *willing* to make a sacrifice, one is further on the Way to Liberation than he who refuses to give up anything for the Life of the Spirit.

The surrender of self-will is a marked advance for those who are at the stage where they must make it.

But so long as self-will appears to the student to be a *reality*, so that he feels a wrench in giving it up, he has not become one who really knows. If one can interpret one's adversities as karmic debts, and rejoice that they are finally being paid, that is a step in the right direction, also.

Experience shows, however, that those who really do tear the giant weed of self-will out of their hearts with the accompaniment of awful pain and suffering, are not likely to say much about it. Nor are the persons who are making a brave effort to give up self-will to the Divine Will likely to say very much about it, either.

There is a spurious humility which betrays itself to all beholders. Not a few persons compensate for their feeling of inferiority by talking a great deal about how they are paying their karmic debts. These are the ones who remember, with great detail, their gaudy sins in wondrous "recollections" of former incarnations. These are the ones, who when they speak of guidance, mean "The Lord hath spoken to *me*, and woe to you if you don't take my word for it!" 'One sure test of the mental honesty of any person who is forever talking about self-sacrifice and reliance on guidance is to set him to work at the dull drudgery of learning the preliminary technique of concentration. Depend upon it, he will always find the best possible reasons, "an inner leading," usually, for avoiding some real hard work. Because learning Tarot and what goes with it calls for not a little of this very kind of drudgery, it soon separates the real seekers from those spiritual Pharisees who seek in occultism for occasions to rejoice that they are not as other men are.

Turn your face steadfastly toward the ONE, and you shall find in THAT full satisfaction for your every need. For your spiritual needs, for your mental requirements, for full emotional satisfaction, for external physical necessities. And the measure is full, pressed down, and running over. There is no niggardliness in the Life-power's provision for us, once the channels are open.

Here we but repeat the words of the wise, uttered and written in every age. To their testimony let us add ours. Far from perfection though we are, yet have we tasted the fruit of the magic tree and found it good. May this same knowledge be yours, and may these words of ours encourage you to follow the path, step by step, until you reach the Great Center, the Palace of Holiness in the Midst, where sits the Creator on His Throne.

## LESSON SEVEN

**Note: With the next lesson of this series you will begin the study of a new series of Tarot combinations. Hitherto you have been chiefly concerned with learning the letters of the symbolic alphabet. From now on you will begin to study the words these letters form.**

End of Addition

# TABLEAU OF THE TAROT



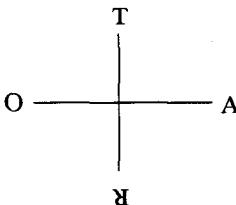
# TABLEAU OF THE TAROT

**Devised By**

**Henry J. Turner  
Windovery**

1927

1
Aleph (1)
Ox
Fiery intelligence
Cultural Power
Life-Breath ▲
Super-consciousness
Uranus ♐
The Fool



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## PRINCIPLES

PRINCIPLES						
I	II	III	IV	V	VI	VII
Beth (2) House	Gimel (3) Camel	Daleth (4) Door	Heh (5) Window	Vau (6) Nail	Zain (7) Sword	Cheth (8) Fenced Field
Transparent I.	Uniting I.	Luminous I.	Constituting I.	Triumphant and Eternal I.	Disposing I.	I. of the House of Influence
Attention	Memory	Imagination	Reason	Intuition	Discrimination	Receptivity-Will
Self-consciousness	Subjective Mind	Sub-consciousness	Self-conscious	Subjective	Sub-conscious	Self-conscious
Mercury ♀	Moon ♀	Venus ♀	Aires ♀	Taurus ♀	Gemini ♀	Cancer ♀
Life & Death	Peace & Strife	Wisdom & Folly	Sight	Hearing	Smell	Speech
The Magician	The High	The Empress	The Emperor	The Hierophant	The Lovers	The Chariot

LAW S

VIII	IX	X	XI	XII	XIII	XIV
Teth (9) Serpent	Yod (10) Open Hand	Kaph (20) Grasping Hand	Lamed (30) Ox-Goad "To Teach"	Mern (40) Water	Nun (50) Fish "To Sprout"	Samekh (60) Tent-Peg; Prop.
I. of the Secret of All Spiritual Activities	I. of Will	Rewarding I.	Faithful I.	Stable I.	Imaginative I.	I. of Probation or Trial
Suggestion	Response	Rotation	Equilibration	Reversal	Transformation	Verification
Leo ♌	Virgo ♍	Jupiter ♈	Libra ♎	Water ▽	Scorpio ♏	Sagittarius ✶
Digestion	Cotton	Wealth & Poverty	Action; Work	Neptune ♐	Motion	Wrath
Strength	The Hermit	Wheel of Fortune	Justice	The Hanged Man	Death	Temperance

## STAGES OF UNFOLDMENT

STAGES OF UNFOLDMENT						
XV	XVI	XVII	XVIII	XIX	XX	XXI
Ayin (70) Eye	Peh (80) Mouth	Tzaddi (90) Fish Hook	Goph (100) Back of Head	Resh (200) Head; Face	Shin (300) Tooth	Tau (400) Cross
Renewing I.	Exciting I.	Natural I.	Corporeal I.	Collective I.	Perpetual I.	Administrative I.
Bondage	Awakening	Revelation	Organization	Regeneration	Realization	Cosmic Consciousness
Capricorn ♚	Mars ♂	Aquarius ≈	Pisces ♫	Sun ☽	Fire △	Saturn ♃ Earth ▽
Mirth	Grace & Sin	Meditation	Sleep	Fertility and Sterility	Vulcan	Dominion & Slavery
The Devil	The Tower	The Star	The Moon	The Sun	Judgement	The World

LESSER ARCANA

## THE HIDDEN FORCE

You have now completed your preliminary study of Tarot. From now on you will learn how to use the Tarot Keys for the purpose of realizing your heart's desire.

When I say this, I assume that your heart's desire involves no conflict with the rights or happiness of others. Surely you have the good sense to know that nothing in true occultism will enable you to gain any tricky advantage over another human being. Your previous studies have taught you the folly of expecting something for nothing. Always remember that it is impossible to employ the higher forces for any but right ends.

All that a black magician ever accomplishes is his own downfall, his own mental and physical deterioration. Selfish personal motives are themselves enough to debar him who harbors them from making any use of the subtle spiritual energy you will learn about from this course. Selfishness clouds the mind so that it cannot receive the true import of the instruction. However clear the teaching, he who would misuse it is sure to misunderstand it. Ignorance cannot employ powers which are reserved for the expression of wisdom. Study and practice as much as he may, he who intends to use Ageless Wisdom to further his own interests at the expense of another will meet nothing but disappointment.

Consider well your motives, therefore, and then make up your mind what you want to be, and what you want to do, more than anything else. See yourself engaged in the kinds of action appropriate to the expression of your heart's desire. Make your mental images clear and definite. You cannot be too specific.

Vivid imagery like this will naturally include all necessary details as to the possession of whatever means or instrumentalities you may need to carry out your action. Set your stage with scenery appropriate for the best possible realization of your desire. But remember that to see yourself having what now you suppose you need is far less important than to see yourself doing what you want to do.

Pay no attention however to any who would persuade you that you need only hold fast to the essential idea of your main purpose. This may sound well, but it won't work. Certainly you must have a definite idea, a central motive. This is indispensable; but if you are to experience anything like full realization, the idea must be clothed with specific mental imagery.

I shall assume, then, that you know what you want, and that you are ready to devote yourself whole-heartedly to the realization of your aim. This being understood, fix firmly in your mind the fundamental principle of this whole course of instruction:

**REALIZATION IS A STATE OF CONSCIOUSNESS: IT IS THE ILLUMINED PERCEPTION OF THINGS AS THEY ARE, SUPPLANTING THE DELUDED ACCEPTANCE OF THINGS AS THEY LOOK.**

The twenty-two Tarot Keys were designed to bring about this change of consciousness. They were invented

by adepts in realization. They represent the fundamental states of human consciousness as expressed in the thought of illuminated men and women. He who impresses their symbols deeply upon his brain-cells plants within himself the seeds of illumined realization. For him are confirmed the words of Eliphas Levi, who wrote: "The Tarot is a book which is the sum of all the sciences, which can resolve all problems by its infinite combinations, which speaks by evoking thought, and is the inspirer and regulator of all possible conceptions."

The first page of this magical book pictures the hidden force which is at work in the process of realization. Your earlier studies have given you some idea of the meaning of Key 0. The degree of your success in doing what you want to do will be strictly measured by your understanding of its deeper significance. It sums up what the wisest of men have learned about the One Energy behind all appearances. It tells you what they know. It also tells you what they do not know. This last is important, because it enables you to learn what kinds of speculation wise men find unprofitable.

The force that makes possible the realization of your heart's desire is occult because it is hidden from the ignorant. Yet it is by no means unknown. Among the oldest books in the world are those written by men who understood and used it. In this dawn of a New Age, a greater number of persons are ready to assimilate and apply this ancient knowledge; but even today, prepared minds are in the minority. Yet from that minority will be chosen the real, though hidden, masters of the world.

No wise man pretends to know the innermost nature of this hidden force. None pretends to define it. Lao-Tze says

of it: "The TAO which is the subject of discussion is not the true TAO; the quality which can be named is not its true attribute." Occult names for it are merely convenient designations, identifying labels. We do not know just what it is, any more than we know just what electricity is, and nobody needs to know. The wise, therefore, avoid all useless quests in this direction. They all recognize, however, that since the hidden force is the One Thing which is the source of all else, it cannot possibly be identified with any of the things which proceed from it. Thus they often designate it by terms for which the English equivalent is No-Thing.

Of this No-Thing the zero-sign is a symbol. Zero also signifies freedom from limitation, particularly freedom from the limitations called "time" and "space." Thus the Fool shows that the hidden force is always in the position suggested by the picture. It is always at the height of its power, yet there is always something higher beyond. It has limitless possibilities for finer and better types of manifestation. Let this realization sink deep into your mind: NEITHER TIME NOR SPACE CAN BIND THE HIDDEN FORCE: IT IS ALWAYS PERFECTLY FREE.

Being boundless, it is necessarily present. "All the power that ever was or will be is here now." Its energy, manifest as the light of stars, maintains itself without the slightest loss through millions of light-years, and propagates itself without deviation through reaches of space that stagger our imagination. Where everything is, it is; and where nothing seems to be, it is there also.

You yourself are completely filled, at all times, with the real presence of the hidden force. All that you are is an assemblage of manifold veils that hide it, and by hiding it

make it “occult.” Your body is made of it. It is the substance of your food and drink, of the air you breathe, of the earth beneath your feet, of all your possessions. This is the One Reality, manifest in all the things you know, and present in everything existing outside the range of your knowledge, too.

The universe is a great ocean of vibrating electro-magnetic energy. Psychologists assure us that this energy appears as “objects” when its vibrations are within relatively narrow fields perceptible to our senses. If our sense-organs should change a very little, we should find ourselves in a new world, full of things unknown to us now. Therefore these things actually exist, even now, though we can form no clear idea of what they are like.

Matter, as a separate entity, does not exist. Sir William Ostwald calls the noun “matter” a mere generalization invented by man to account for his various experiences of an energy which presents itself in physical forms. Everything in the physical plane emerges from a wholly invisible and immaterial source which is usually termed “electro-magnetic energy.” The primary physical form of this energy is light, and everything else is made of light. This is the substance of what is now taught by such leaders of modern science as Milliken, Eddington, and Jeans.

What they advance in their latest books has a familiar ring to students versed in the lore of Ageless Wisdom. “Light is the veil of the Boundless, and all things are from that light,” says the Inner School of Western occultism that invented Tarot. “That which hath been made was life in the Creative Thought, and the life was the light,” is the declaration at the beginning of St. John’s Gospel.

This living light is often given a name which means "Life-Breath." This term is no figure of speech. Our atmosphere, often symbolized by occultists a  $\Delta$  is really made of light. The atoms of its gases are built up of electrons, themselves points of radiant energy. Every electron is a point at which lines of magnetic force coverage. Their convergence sets up whirling motion at the electron point. This whirling motion is represented by the ten yellow wheels on the Fool's dress.

In proportion to their size, electrons are as far apart as are the stars in the sky. Thus the active units of energy in the universe — the electrons — are separated by relatively vast expanses of apparently empty space. Dwell on this idea for awhile. It will help you overcome one great obstacle to realization — the notion that because the things of the physical plane seem hard and solid to our senses they offer resistance to the passage of the hidden force. Think of radio waves, bringing the music from distant stations through the walls of your house. Think of cosmic waves, penetrating three feet of "solid" lead. There are finer vibrations than these, to the action of which nothing physical can interpose a barrier. As we read in the Emerald Tablet of Hermes: "This is the strong force of all forces, overcoming every subtle, and penetrating every solid thing."

Electrons, I have said, are separated from each other by vast expanses of apparently empty space. It is not really empty. Space is filled with the Life-Breath. It is everywhere, between things as well as in them. Whether they be small as electrons or big as Betelgeuze, "things" are limited areas or fields wherein the occult force takes physical form. Things are waves in an ocean of light.

The earth is a wheel in the machine driven by solar force. The movements of matter on its surface, including your personal actions, are transformations of the sun's radiance. Everything pictured in Key 0 is an image of some form of solar activity. Even the earth itself is made of electrons which were once part of the sun itself.

The measured beat of waves upon the shore, the slow, majestic progress of the Amazon sweeping down to the sea, the song of a mountain rill running to meet its mates and join its waters with theirs, the bubbling of hillside springs, the fall of every raindrop — these are watery vestitures of solar light and heat.

The gale driving storm-clouds across the sky, the breeze stirring the curtain, the wild tornado cutting a path of death, the steady trade winds carrying proud ships on peaceful errands of commerce — these are phases of the influence of sunlight upon our atmosphere. Every breath drawn by a living creature, every transformation of that breath into sound, expresses the same power. Every prayer and every curse, every word of wisdom and every utterance of folly, is made possible by sunshine. The shrill call of bugles sounding an attack, the solemn music echoing beneath cathedral arches — these are the sunlight's garments of air.

Every fire that burns is a flame lit by the sun. The history of human culture is a story of a man's mastery of fire. Almost everything we own has passed through fire, or has been fashioned by machines driven by fire. The energy of fuel is but imprisoned sunlight. And what more wonderful than the slow fire in our bodies, lit before our birth, which while it burns is life itself? The mastery of this vital flame

is among the greatest of the occult secrets to be learned from the studies in which you are now engaged.

That fire takes form as thought through the functions of your brain. Your brain itself is made of light, like everything else. It changes sunlight into mental imagery. Thought at your end, the expressing end, of the cosmic play of light – vibrations implies a mental quality within the source of these waves of living light. The hidden force is life-force and mind-force, as well as the root of all physical energies. Thus the Wisdom of Israel ascribes FIERY INTELLIGENCE to the letter corresponding to Key 0.

During this week, review what is written concerning the Fool in Section FIRST, and commit to memory all the attributions given in the section corresponding to this Key as shown in the accompanying Tableau.

Whenever you are beset by appearances of limitation, call up Key 0 before your mind's eye. Absorb its message of absolute freedom. Remember, this is a pictorial suggestion, formulated by adepts. Your sub-consciousness will accept and act upon it. It is a treatment for realization, carefully worked out by THOSE WHO KNOW. It is also a means of mental and spiritual contact with living members of the Inner School, virtuosi in the art of living, who have completed the work you are now beginning. Make it, then, an integral part of your flesh and blood by looking at it every day until every detail of the design is indelibly printed on your brain.

## THE TRUE MAGIC

The Emerald Tablet of Hermes, quoted in Lesson I, is one of the most important classics of Ageless Wisdom. It is ascribed to Hermes Trismegistus, the Egyptian Master who is reputed to be the founder of alchemy and magic. Who actually wrote this masterpiece of practical occultism, we do not know. The oldest versions which have come to light are in Latin, though there may have been earlier ones in Greek. Scholars generally are agreed that in its present form the text belongs to the early centuries of the Christian era, and not to the literature of ancient Egypt.

Two thousand years ago the authors of occult treatises did not put their own names to what they had written. Believing themselves to be inspired by gods or Masters of Wisdom, they would say, "This is a work of Hermes," and so give honor to the true source of their illumination. In this practice there was no taint of deception, nor any intention to invest a book with the authority of a great name. The modest geniuses of that day, free from personal vanity, sought only to indicate their sense of indebtedness to the higher powers from whom their knowledge was derived.

Various traditions concerning the Emerald Tablet have come down to us. One of the most interesting is to the effect that the thirteen sentences of this wonderful treatise

were engraved by Hermes Trismegistus with a stylus of diamond upon a single large emerald. At his death the emerald was hidden in his tomb, in the Great Pyramid, where it was discovered centuries later by Alexander the Great, and so given to the world.

This is obvious allegory. Emerald is the stone of Venus. Hermes is Mercury, the personification of human intellect. The implement used for engraving the emerald is made of a diamond, a stone sacred to the Sun. Thus the allegory intimates that the substance of this classic was inscribed upon the sub-consciousness of the human race (Venus: Key 3 in Tarot), as a result of man's careful observation of the laws of nature (Mercury: Key 1), resulting in acts of concentration whereby the solar force was made sharp, like an engraver's stylus.

The Great Pyramid is the "tomb of Hermes" because it's wonderful proportions sum up the whole body of science known to the human race in prehistoric times. The "death of Hermes" refers to the temporary loss of this ancient knowledge, or "Master's Word," during a period comparable to the Dark Ages which followed the destruction of Rome by the Huns and Vandals. "Alexander the Great" is not the Macedonian, but symbolizes the school of esoteric philosophy which flourished at Alexandria. Members of this occult school recovered the secrets of the Great Pyramid, and so "raised the body of the Grand Master Hermes," by bringing once more to light the hidden Hermetic Wisdom. Thus were revived the great truths which are summarized in the Emerald Tablet. This priceless document, says Eliphas Levi, contains all magic in a single page. Its text, translated from an early Latin version, is as follows:

## THE EMERALD TABLET OF HERMES

### 13 SENTENCES

1. True, without falsehood, certain and most true, that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing.
2. And as all things are from One, by the mediation of One, so all things have their birth from this One Thing by adaptation.
3. The Sun is its father, the Moon its mother, the Wind carries it in its belly, its nurse is the Earth.
4. This is the father of all perfection, or consummation of the whole world.
5. Its power is integrating, if it be turned into earth.
6. Thou shalt separate the earth from the fire, the subtle from the gross, suavely, and with great ingenuity.
7. It ascends from earth to heaven and descends again to earth, and receives the power of the superiors and of the inferiors.
8. So thou hast the glory of the whole world; therefore let all obscurity flee before thee.
9. This is the strong force of all forces, overcoming every subtle and penetrating every solid thing.
10. So the world was created.
11. Hence were all wonderful adaptations, of which this is the manner.
12. Therefore am I called Hermes Trismegistus, having the three parts of the philosophy of the whole world.
13. What I have to tell is completed, concerning the Operation of the Sun.

## The Emerald Tablet

True, without falsehood, certain and most true: that which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One-Thing. As all things are from one, by the mediation of one, so all things have their birth from this One-Thing by adaptation. The Sun is its father, the Moon its mother, the wind carries it in its belly, its nurse is the earth. This is the father of all perfection, or consummation of the whole world. Its power is integrating, if it be turned into earth.

Thou shalt separate the earth from the fire, the subtle from the gross, suavely, and with great ingenuity. It ascends from earth to heaven, and descends to earth again, and receives the strength of the superiors and of the inferiors. So thou hast the glory of the world, therefore let all obscurity flee before thee. This is the strong force of all forces, overcoming every subtle, and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations, of which this is the manner. Therefore am I called Thrice-Great Hermes, having the three parts of the philosophy of the whole world. I have completed what I have to tell concerning the Operation of the Sun.

Thirteen sentences in all, of which five are in the first paragraph, and eight in the second. Five, the proportional height of vertical axis of the Great Pyramid, if its base line be taken as eight. Five, the number of adaptation, the number of the magical Pentagram, the number of Man.

Eight, the number of rhythm, the number of strength, the number of mastery and dominion. Five and eight, the determining numbers of that great magical pentacle, the Vault of Brother C.R., Founder of the Rosicrucian Order. Each side of this vault was a rectangle five feet wide and eight feet long. As you proceed in your work of realizing your heart's desire, you will see that these two numbers, together with their sum, 13, and their difference, 3, are keys to the great secrets of occultism.

The Final sentence of the Emerald Tablet makes clear the nature of the Great Work. "I have completed what I have to tell concerning the Operation of the Sun." For us on earth the various transformations of the radiant energy of the Sun are the active agencies in the process of adaptation, whereby the illumined perception of things as they are is made to supplant the deluded acceptance of the outward appearances which surround us.

Therefore is the Sun placed high in the heavens behind the Fool, and the force that the Magician draws down from above and directs upon the garden below him is that same solar energy. If you will compare Key 0 with Keys 10 and 21, you will see that the Sun in Key 0 occupies the same position in that design which is given to the eagle's head in Keys 10 and 21. The eagle is a symbol for the zodiacal sign Scorpio, which is the sign governing the reproductive forces of the human organism. This sign, corresponding to Key 13, is said to rule the eighth house of the horoscope, the house of death, but also the house of inheritance and practical occultism. The intimation here is that behind the grisly appearance of death, as it looks to the unenlightened, there is a power which is the secret force in the Great Work. This is the Astral Light of Eli-

phas Levi, who tells us that this great magical agent is the force which man apparently multiples in the propagation of his species.

Astral Light means “light of stars,” and since we know that every star is a sun, we should not suppose that this occult name for the One Energy designates any force other than the radiance of the sun. When Levi said, in 1859, that the Astral Light is diffused throughout infinity, that it is the substance of heaven and earth, that it is the First Matter of the Great Work, the scientists of his day laughed at him. Their grandchildren now put forward precisely the same doctrine, but give no credit to the French occultist who was enabled by his Tarot studies to arrive at a conclusion precisely the same as theirs, more than eighty years ago. Levi also said that exoteric scientists would sooner or later confirm his doctrine, and that their discovery of the Astral Light would affect a complete revolution of physics and chemistry. This has come to pass, and now we are well on the way to the fulfillment of the French adept’s other prophecy that this revolution in scientific thought would lead to a revival of the transcendent magic of the Chaldeans.

The uplifted wand in the Magician’s right hand points to that corner of Key 1 which in Keys 10 and 21 is occupied by the head of a man. This is the symbol of the zodiacal sign Aquarius. The force the Magician draws down from super-conscious levels of the Life-Power’s activity is conditioned by his enlightened perception of the nature and possibilities of man. In this Aquarian Age we are realizing that every human being is an embodiment, here and now, of the power which produces and governs the universe.

In astrology the sign Aquarius rules the eleventh house of the horoscope, the house of friends, and the house of hopes, desires, and aspirations. As we begin to understand that man really is, as the Psalmist said, "but little lower than God," we shall see that our hopes rest upon a firm foundation. And as we see, too, that the One-Thing is embodied in every human being, we shall also realize that its perfect expression here on earth must result in an era of friendship and brotherhood which will supplant the "civilization" of the Age of Pisces, with its fierce competitions, its fear-born wars, and its follies of racial and national hatreds.

Thus, in the garden of the Magician, grow the lilies of right knowledge. A cross-section of their flowers will show the six-pointed star, or Shield of David. Now, the name David means "love," or "the Beloved," and the Shield of David therefore means the protection of love. The lilies are also symbols of science, and of the great cosmic expressions of the Life-Power, because the six-pointed star is also connected with the circle of the signs of the zodiac. The Magician cultivates lilies because right use of the consciousness he represents will enable us to perceive that beneath all the superficial conflicts of forces presented to us by sensation, there is actually at work a hidden law of relationship and order which can be no better designated than by calling it the Law of Love. To know the truth is to be free, because that knowledge shows us, beyond peradventure, that all the forces of creation are working with every true lover of humanity.

Side by side with the lilies grow red roses. They are symbols of love, too, because they are the flowers of Venus. But they are also sacred to Iacchus, the central figure

of the Dionysian mysteries, and the classical story tells us that they are likewise dedicated to the god of silence, Harpocrates, the younger Horus. Desire, love, secrecy, silence, beauty – all these are represented by the rose. Furthermore, the cross-section of their flower shows a five-pointed star, the magical Pentagram, symbol of man. Thus the roses are symbols of human love, in contrast to the lilies, which may be taken as types of the great principle of Divine Love which runs throughout the scheme of cosmic law.

In other forms of symbolism, too, the number 6 stands for universal love, and the number 5 for its human expressions. This, indeed, is the true significance of the cross of six squares (pattern of the cube) to which is affixed a five-petalled rose. When human desires and affections are perfectly related to the cosmic pattern, when man loves as God loves, and loves what God loves, then man's life is the perfect expression of universal laws. Every detail of the day's experience then becomes a conscious expression of the divine working, the perfect Operation of the Heavenly Sun. This is the true magic, and its adepts can transform everything in their surroundings into the heavenly image.

Note well that the roses are five in number, and that their many petals indicated cultivation and development. The true magic aims at actual expression within the physical plane. Remember what was said in Lesson 1. The physical plane is that field of the Life-Power's activity which is within range of the human senses. The true magic brings the irresistible energy of the Astral Light to bear upon the cultivation of man's desire-nature. Cultivation implies improvement, development, adaptation. As we

perfect and purify our desires, working silently and secretly with them to make them ever more true and beautiful, we come nearer and nearer to the definite, external manifestation of the truth and beauty of the One Reality.

In other words, the Ageless Wisdom does not offer you a way of escape from this world into some other. It puts in your hands the means of witnessing the transformation of this world. As your vision clears, as you become more definitely aware of the significance of your inner life, you will actually see the true world which is hidden from the majority of mankind by the clouds of ignorance. This true vision will really include the experience of all your senses. You will find yourself in a different world, it is true; and wherever you are that new world will be. But it will be made of the same four elements that are symbolized on the Magician's table by the wand, the cup, the sword, and the pentacle. It will be a physical world, a world of things and creatures, a world swept by clean, invigorating winds, warmed and lighted by the sun and moon and stars, its streams and lakes and oceans sweet and pure, its very substance transmuted by the power of your realization.

For the Emerald Tablet tells us plainly that the One-Things' power is integrating, if it be turned into earth. So, too, in the Apocalypse, the Heavenly Jerusalem, a wonderful symbol of perfected human consciousness, comes down from heaven to earth. And all over the world men have been praying for two thousand years, "Thy kingdom come, thy will be done, on earth, as it is in heaven." In this New Age, many shall see the fulfillment of these promises. You shall be numbered among them, if you but

make your personal, waking consciousness the transparent vehicle of the superconscious Life-Power.

All this week, then, use the Magician as your key to the meaning of the day's activities. During your regular practice period, look at Key 1 attentively for five minutes. Then recite the Pattern on the Trestle Board. Finish your practice period by reading the Emerald Tablet aloud. By the end of the week you should be able to recall most of it, but if the words do not come easily to mind, make no effort whatever to memorize it in the ordinary way.

Again and again, during the changing scenes of the day, call the picture of the Magician to mind. He is yourself, separating the subtle from the gross, the meaning from the superficial sensations. You are like him, for every thought and action of your day is actually, without any figure of speech whatever, a transformation of the hidden force of the One-Thing into some special manifestation within the range of your senses. Furthermore, the conscious life manifesting through you is continually transforming the conditions of your environment. Watch closely, therefore, until you begin to see clearly that even now that cosmic magic is really at work through every moment of your waking existence.



	0	1	2
1	3	4	5
	6	7	8

### Class 1

#### (Key 4) The Builders Vision

X & + = Double Cross (Excluding Center Key) adds to 8

#### (8 Spokes)

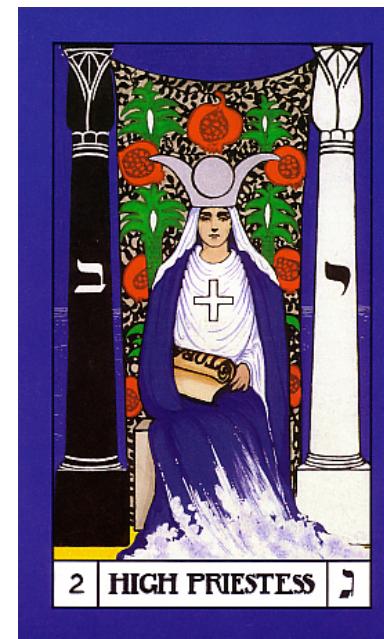
On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



0 THE FOOL ♚



1 THE MAGICIAN ♦



2 HIGH PRIESTESS ♧



3 THE EMPRESS ♦



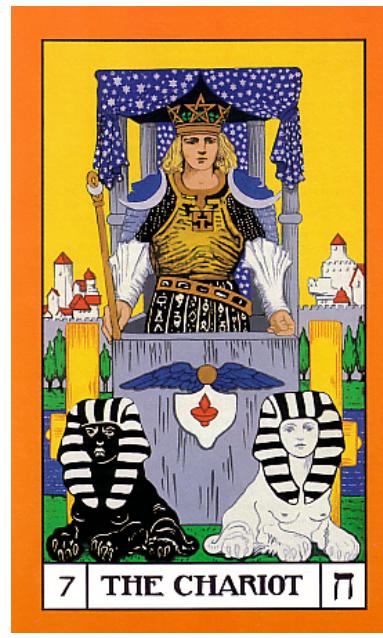
4 THE EMPEROR ♦



5 HIEROPHANT ♦



6 THE LOVERS ♦



7 THE CHARIOT ♦



8 STRENGTH ♦

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.

When we do this, we do not select our cards haphazard. There is definite mathematical principle involved, so that every arrangement of nine cards expresses a certain numerical order. The total number of such combinations is 112. At the end of this Section you will be given a table of the whole series. Until then, however, you will work with a single group of nine Keys in each lesson.

The twenty-two combinations chosen for this purpose have been selected with an eye to the underlying intention of this second Section of the Tarot Instruction. The main purpose of these twenty-four lessons is to enable you to experience that transforming changing of consciousness which will awaken you to a realization of things as they are. Hence I have selected for your study and practice those groups of Tarot Keys which are best adapted to bring about this result.

The combination with which we shall begin is this:

0	1	2
3	4	5
6	7	8

You will see that lines drawn through the central number, 4, from 0 to 8, 1 to 7, 2 to 6, and 3 to 5 will make the double cross to which I referred in the first paragraph of this lesson. Thus the numbers of the Keys at the ends of the lines will always add to 8, and the central Key, 4, will be the mean arithmetical term between the members of each complementary pair.

From a consideration of this little tableau, therefore, it becomes evident that the Emperor represents the agency through which the hidden force symbolized by the Fool is manifested as the control of the animal nature typified by Strength. He also stands for the means whereby the self-consciousness represented by the Magician is brought to the state of perfect mastery pictured in the Chariot. He is likewise a symbol for the function of human life whereby memory is utilized in order to establish the balance of consciousness and sub-consciousness, for this is one of the indications of 4, considered as the mean term between 2 and 6, the numbers of the High Priestess and the Lovers. Finally, we may think of the Emperor as the agency whereby the creative imagination represented by the Empress takes form as the intuitive perception of truth symbolized by the Hierophant.

These, of course, are merely the barest general indications of the relationships shown by this combination of Keys. Anything like a complete interpretation is manifestly impossible within the limits of this lesson. Your daily

work with the Keys themselves will bring out many details which have a special bearing on your personal unfoldment. Thus you should always have your occult diary at hand during your practice period, so as to be able to set down whatever ideas may come to you from your own observation of the Keys.

Remember that all over the world are members of the Inner School who are so adept in the use of the Tarot that they are continually broadcasting the various aspects of truth which it symbolizes. As you look at the Keys, your mind is automatically harmonized through their influence with the ideas generated by the mental activity of these master thinkers. As you tune in with the tremendous current of their thought, your sub-consciousness is opened to receive reflections of their clear realizations of truth.

Reference to the Tarot Tableau will show you that Sight is the function typified by the Emperor. This applies to mental as well as to physical vision. It is associated with Constituting Intelligence because the Ageless Wisdom teaches us that the power which makes, frames, and composes the universe, and regulates all its activities, is a power of the One Identity analogous to vision. The Life-Power sees the universe into existence. Its vision is perfect, and when we see as it sees, we ourselves behold a perfect creation. Nor is this merely a metaphysical perception. He who, here on earth, sees eye to eye with the Creative Mind, shares that Mind's power to control the forces of nature as they manifest themselves on the physical plane. This is the secret of the works of power which characterize the lives of the seers and sages.

Perfect mental vision is perfect reason. And the brain of man is an instrument perfected by the Life-Power for

the expression of that vision. Thus the sign Aries, which is said to govern the head of man, is associated with the Emperor. It is through the clear vision formulated in the brain that the hidden force typified by the Fool is transferred to the region occultly termed the heart, ruled by the sign Leo, corresponding to Key 8. What the eye of the mind sees is impressed upon the inner life. If the vision be true, then the functions of the entire animal nature are harmonized and brought under the controlling influence of that vision. If the vision be distorted and false, then the distortion is reflected into the subconscious region, and manifests itself as discord and disease. To the degree that order and right measurement, (4) are established, to that degree will the limitless energy of the Life-Power (0) be expressed in the perfect rhythms of all subconscious activities of the personal life, and when such rhythms are established, the result is mastery (8).

Right watchfulness, or concentration, is pictured by Key 1, and this is indispensable to personal exercise of true vision. The follies of the Scholastic era demonstrate how barren reason can be unless it be fed by actual experience. To see, we must look. No clear vision of the mind can be arrived at by those who content themselves with superficial observation. The characters which are inscribed upon the Book of Nature are plain enough, but we must learn to read them, if we hope to understand their message. Thus when we consider the Emperor as the connecting link between the Magician and the Chariot, we are reminded that vivid awareness of what is actually going on, moment by moment, is a prime characteristic of all masters of life. That is one reason why their speech and writing is filled with vivid imagery. They see the perfect

law at work in the most familiar things. They see it here and now. Thus they always teach by means of parables, for they know that the meaning of existence is to be found in the events of every day, that the great secrets are hidden in plain sight, that they are exemplified continually in the lives of men. When we see this as they see it, when we share the Divine Reason as they share it, we perceive that this moment is the moment of peace and victory pictured by the Chariot. We see that in very truth NOW is the acceptable time. And it will begin to be evident to us that the words of the Pattern are true when it says, "Mine IS the victorious life."

Memory, too, enters into the Divine Vision. The Life-Power's record of past experience is total and perfect. Nothing escapes it, and through the Uniting Intelligence symbolized by Key 2, every personal center of the Life-Power is indissolubly linked to the Mind which never forgets. Our personal memories are but words and sentences of the cosmic memory-record. Yet since they are also part of that record, they are related to and associated with the whole story that is written on the scroll of the High Priestess. As we persist in right watchfulness, so that we attend to the infinitely rich and varied experience that comes to us moment by moment, our personal memory record becomes clear, and subconscious processes of association link it up with the cosmic records. Thus we begin to see things in their correct relationships. We estimate every experience at its proper value. And it is not long before this results in the harmonization and co-ordination of our sub-consciousness with our conscious awareness. Thus, by mental vision of the meaning of past experience, we come to understand the true relationship of the self-

consciousness to sub-consciousness, and the relationship of both to super-consciousness, as pictured in Key 6.

Then we begin to experience the beneficent results of creative imagination, pictured by the Empress. For when we reason correctly, sub-consciousness is impregnated with our right to estimates of the meaning of experience. Our day-to-day experiences thus become the seeds of intuition and revelation. Intuition seems to come to us from a source outside ourselves, and so it does, in a way. But until we have learned to set our mental house in order, we cannot put ourselves in the proper position to hear what the Hierophant has to tell us. Today's intuitions are the fruit of yesterday's clear vision. The Inner Voice is really the voice of the Emperor, who assumes the office of the Hierophant when occasion arises. Emperor and Hierophant are not two, but one. The Emperor is the Divine Reason, taking the measure of the world of relativity, the outer world of time and space. The Hierophant is that same Divine Reason, conveying to us the eternal significance behind these outer appearances. Psychologically, intuition is the subconscious process of deduction, applied to the elaboration of the meaning of our conscious estimates of experience. Thus true intuition is the consequence of right reasoning, and those who are too careless to watch and too lazy to reason, never hear the Inner Voice.

Now, look at your combination of Keys again. This time you will notice that in addition to the four pairs of cards which are related to the central Key, there are also two other groups, 0, 1, 2 and 6, 7, 8, which have the peculiarity that the middle card is the mean arithmetical term between the outer two. Thus our little group of nine Keys

gives six significant groups of three, viz., 0, 1, 2: 0, 4, 8; 1, 4, 7; 2, 4, 6; 3, 4, 5; and 6, 7, 8. During the next six days, conclude your morning practice by reading the meditation given for that day's combination of three Keys, and during the entire day keep in mind the statement printed in capitals at the end of the meditation.

Your morning practice from now on will consist of looking at the week's group of nine cards for five minutes. Then recite the Pattern. After this, write whatever suggests itself for your occult diary. Then finish the practice period by reading aloud the meditation for the day. Copy the capitalized sentence, and repeat it frequently throughout the day.

### **Meditations**

**FIRST DAY: 0, 1, 2.** The boundless energy of the Life-Power fills my whole being. I concentrate its life-giving power by close attention to this day's experiences. Thus I engrave a clear, sharp record of this day upon the tablets of my memory. **THE LIFE-BREATH WORKS FREELY THROUGH ME TO INVIGORATE AND PERFECT MY WHOLE FIELD OF PERSONAL EXPRESSION.**

**SECOND DAY: 0, 4, 8.** The vision of my heart's desire is a gift of the Spirit, a true perception of what now is really mine. The perfect Order which rules all things is even now adapting suitable conditions for the perfect manifestation of this vision. All the mighty forces of my subconscious life are being coordinated for this manifestation. **LIFE LIMITLESS SHOWS ME MY GOAL, SETS MY**

**AFFAIRS IN ORDER, FILLS ME WITH ABUNDANT STRENGTH.**

**THIRD DAY: 1, 4, 7.** All my senses are alert to catch every intimation of the perfect order behind the veil of appearances. The Divine Reason enlightens my mind. For my personality is even now the vehicle of the One Power that rules all things. **I AM A LIVING WITNESS OF THE PERFECT ORDER WHICH ESTABLISHES PEACE AND VICTORY THROUGHOUT CREATION.**

**FOURTH DAY: 2, 4, 6.** All that I remember is a record of the working of the perfect law. Every event of my life has its proper place in the perfect order of the Life-Power's self-expression. The healing presence of the One Reality harmonizes my personal activities, subconscious and conscious, and established balance between them. **LINKED SUBCONSCIOUSLY WITH EVERY PHASE OF THE ONE BEING, I AM TRULY ONE WITH THE POWER THAT ESTABLISHES ALL THINGS, AND SHARE ITS KNOWLEDGE OF RIGHT RELATIONS.**

**FIFTH DAY: 3, 4, 5.** Today I reap the harvest of yesterday's clear vision, and plant the seeds of tomorrow's realization. Today I see eye to eye with God. Today I listen to the Inner Voice, and give heed to its instruction. **FILLED WITH UNDERSTANDING OF ITS PERFECT LAW, I AM GUIDED MOMENT BY MOMENT ALONG THE PATH OF LIBERATION.**

SIXTH DAY: 6, 7, 8. Consciously and subconsciously, I realize the overshadowing presence of the One Identity. My personal existence is the field of the Life-Power's perfect manifestation. The secret force that pervades the universe is my unfailing source of power. HARMONY, PEACE, AND POWER ARE MINE THIS DAY.

Faithful adherence to this work will infallibly change your consciousness. Remember, you are receiving this instruction because you are ready for it. Remember, too, that since every detail of your personal life-expression is also a part of the working out of the cosmic order, even the inner impulses which led you to take up this work are part of that order, too. As you progress in it, as your realization becomes clearer and clearer, you will come to understand that you have truly been called to this work – the work of mental and physical transmutation which Hermes termed the Operation of the Sun. They who persist in it arrive at the goal of illumination, and experience the liberation that comes with enlightenment.

*Note:* These two vertical groups, 0, 3, 6 and 2, 5, 8 are intentionally omitted from these exercises, as only six meditations are required for a week's work. Try writing a meditation of your own for each of them, and put it in your occult diary.



	1	2	3	
1	4	5	6	
	7	8	9	10

**Class 1**  
**(Key 5) The Eternal Teacher**

**X & + = Double Cross (Excluding Center Key) adds to 10**

**(8 Spokes)**

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



1 THE MAGICIAN ☰



2 HIGH PRIESTESS ☱



3 THE EMPRESS ☷



4 THE EMPEROR ☷



5 HIEROPHANT ☱



6 THE LOVERS ☲



7 THE CHARIOT ☷



8 STRENGTH ☱



9 THE HERMIT ☰

For this week's study lay out Keys 1 to 9 as follows:

1	2	3
4	5	6
7	8	9

In this arrangement the central agency is Key 5, which is the connecting link between the Magician and the Hermit, the High Priestess and Strength, the Empress and the Chariot, the Emperor and the Lovers. This little tableau also shows that the High Priestess is the agency carrying the influence of the Magician into the field of activity represented by the Empress, and that Strength is the agency which is the means of completing the power of the Chariot in the Hermit. The other combinations (1-4-7 and 3-6-9) may furnish material for your notebook, but will not be interpreted in this lesson.

In the printed Tableau of the Tarot, Keys 1 to 7 are designated as principles, Keys 8 to 14 as laws, and Keys 15 to 21 as conditions, or stages of unfoldment. To avoid confusion, let me say that while these designations are correct as applied to that particular tableau, they do not apply to all the combinations of the Tarot Keys. That is to say, with the exception of Keys 0, 1, 20 and 21, every Key of the Tarot may be either a principle, or a law, or a condition. With the exception of Keys 20 and 21, every Key may represent a principle. With the exception of Keys 0 and 21, every Key may represent a law. With the excep-

tion of Keys 0 and 1, every Key may represent a condition.

By this I mean that any Key in the Tarot but 0 and 1 may be the final member of a group of three consecutive Keys like those in the small tableau you are studying this week, and may therefore be taken to represent the outcome or effect of the principle symbolized by the first member of that group of three. Similarly, every Key but 0 and 21 may be the middle Key, or mean term, of such a group of three and in that position will represent the agency or law through which the principle represented by the first Key of the groups is brought to bear upon the third Key in that group. Again, every Key but 20 and 21 may be the first member of such a group of three Keys, and thus stand as the principle whose operation is completed in that group through the agency of the second Key, and manifested in the condition typified by the third Key.

Thus Key 0 may be the representative of a principle in 10 instances, but will never appear as either agency or effect. But Key 1, although it appears as principle 10 times also, appears once as agency, and never as effect. Key 2 is principle 9 times, agency twice, effect once. Key 3 is principle 3 times, agency 3 times, effect once. Key 4 is principle 8 times, agency 5 times, effect twice. Key 6 is principle 7 times, agency 6 times, effect 3 times. Key 7 is principle 7 times, agency 7 times, affect 3 times. Key 8 is principle 6 times, agency 8 times, effect 4 times. Key 9 is principle 6 times, agency 9 times, effect 4 times. Key 10 is principle 5 times, agency 10 times, effect 5 times. Key 11 is principle 5 times, agency 10 times, effect 5 times. Key 12 is principle 4 times, agency 9 times, effect 6 times. Key 13 is principle 4 times, agency 8 times, effect 6 times. Key

14 is principal 3 times, agency 7 times, effect 7 times. Key 15 is principle 3 times, agency 6 times, effect 7 times. Key 15 is principle 3 times, agency 6 times, effect 7 times. Key 16 is principle twice, agency 4 times, effect 8 times. Key 17 is principle twice, agency 4 times, effect 8 times. Key 18 is principle once, agency 3 times, effect 9 times. Key 19 is principle once, agency twice, effect 9 times. Key 20 is never principle, agency once, effect 10 times. Key 21 is never principle, never agency, but appears as effect 10 times.

Thus Keys 0 and 21 have each 10 different aspects; Keys 1 and 20 have 11 each; Keys 2 and 19 have 12; Keys 3 and 18 have 13; Keys 4 and 17 have 14; Keys 5 and 16 have 15; Keys 6 and 15 have 16; Keys 7 and 14 have 17; Keys 8 and 13 have 18; Keys 9 and 12 have 19; and Keys 10 and 11 have 20. From which comes this rule: THE TWO MEMBERS OF ANY PAIR OF TAROT KEYS WHOSE NUMBERS ADD TO 21 HAVE EACH THE SAME TOTAL NUMBER OF ASPECTS.

Again, you will notice that if the Tarot Keys be taken in consecutive pairs as 0 and 1; 2 and 3; 4 and 5, and so on, each member of that pair will appear the same number of times as principle, and also the same number of times as effect. Thus 0 and 1 are each principle 10 times, and each is never an effect; 2 and 3 are each principle 9 times, and each is an effect once. From this it appears that there is a close relationship between the two members of any pair of Tarot Keys of which the card bearing the lesser number is even, while that bearing the greater number is odd (as 2 and 3, 6 and 7, 14 and 15, 20 and 21). In fact, by careful examination of the Keys themselves, it becomes evident at once that the Fool and the Magician are two as-

pects of one thing; that the High Priestess and the Empress are likewise two faces of a single reality; that the Emperor and the Hierophant have a similar identity; that when the situation depicted by the Lovers is established it may also be expressed by the Chariot. Follow up this hint through the eleven pairs from 0-1 to 20-21, and you will begin to see for yourself how striking some of the intimations are. For example, Keys 14 and 15 fall in this classification. Key 14, generally speaking, is an event which results from the operation of the ONE IDENTITY. Key 15, generally speaking, is a symbol of the appearance presented by some of those situations when the mind of the personal observer does not understand the significance of the event. In other words, what looks like the devil to the eyes of ignorance is realized by the thought of the enlightened as being the working of God.

These may seem to be very complicated details, but that is only because you are reading them for the first time, and because Tarot is not so familiar to you now as it will become in time. I have introduced them at this point in order to help you understand how it is that a series of twenty-two pictures can be so rich in meaning and so potent in suggestive influence. When you begin to see the marvelous ingenuity which has been displayed in the construction and arrangement of these Keys, when you realize that there is nothing arbitrary or haphazard in their symbolism, or in their relation to the letters of the Hebrew alphabet, you will have more and more confidence in the intelligence of the inventors of this wonderful device. That confidence is beneficial, and will help you to make progress more rapidly. As soon as it becomes evident to you that you are working with tools whose very nature

shows that they were made by masters of the arcane wisdom, you will develop that intense expectation of the successful outcome of your work which is indispensable for the attainment of the best results.

Coming now to the general interpretation of the groups of three Keys in this week's small tableau, we find them substantially as follows:

When the self-conscious mind is occupied in close observation of the various conditions of environment, the materials are being gathered for the construction of the house of philosophy (Key 1). Yet these acquisitions of knowledge, valuable as they are, will not suffice to bring us to the goal (Key 9), without the operation of intuition (Key 5). Observation gathers the facts (Key 1), which the Inner Voice explains (Key 5), so that the seeker for light becomes aware of the truth that all events are the operation of a single IDENTITY (Key 9). Self-consciousness, when we have learned to concentrate, collects the reports of our senses as to what is going on around us (Key 1), but until these reports are conditioned by intuition (Key 5), so that their inner significance is made evident, we do not perceive the fundamental tendencies of the cosmic operation (Key 9). Thus it is that intuition (Key 5) is the agency whereby observation (Key 1) is brought to fruition in the adept's realization of the Cosmic Will, which realization is represented by Key 9.

Intuition (Key 5) is also the agency whereby the subconscious record of the fundamental laws of manifestation (the scroll on Key 2) is brought to bear upon the work of directing the forces of the subhuman plans of activity (Key 8). True intuition provides us with knowledge of some cosmic principle or law which applies directly to the

solution of some immediate problem. The source of this knowledge, which is communicated to us by the Inner Voice (Key 5), is really the Life-Power's perfect memory, to which we have access at subconscious levels (Key 2); and the practical application of this knowledge to the solution of our problems invariably results in the modification of some phase of those deeper activities of our lives which are symbolized by the lion of Key 8. To the degree that we recover through intuition the Life-Power's perfect knowledge of its own processes of orderly manifestation, as typified by Key 2, to that degree are we in a position to effect constructive modifications of the tremendous forces latent in the field of sub-consciousness. It is because the stream of our personal consciousness is at all times continuous with the universal stream of Life-Expression (Key 2) that we may be instructed by the Inner Voice (Key 5), and so come to gain some knowledge of the secret of directing the spiritual powers which have their field of operation in the realm of sub-consciousness (Key 8).

The development of mental imagery by subconscious processes of deduction and association also contributes its share to the operation of intuition, and has its outcome in a gradually unfolding realization that personality is, in reality, but the vehicle or instrument for the manifestation of forces above and beyond the level of person consciousness. Below the level of our personal awareness, the deductive process elaborates our observations and memories, and works out their logical consequences (Key 3). The result, or harvest, of this subconscious elaboration of experience (Key 3) is delivered to us by means of intuition (Key 5), and the sum and substance of this intuitional instruction received from the Inner Voice is invariably this:

“Your personal existence is the field of manifestation for cosmic activities. Your personality is not yourself. There is but One Self, and that Self, as the Bhagavad-Gita puts it, ‘is the rider in the chariot of the body.’” This knowledge of the true Self and of the fact that personality is but the instrument or vehicle (Key 7) can be traced to intuitive perceptions in the minds of those who have formulated the knowledge (Key 5), and the sources of those intuitions are deductions elaborated in the sub-consciousness of the person who has the intuitions (Key 3).

When the mental house has been set in order by reason (Key 4), so that external relationships are clearly perceived, intuition (Key 5) carries the process a step farther, and makes us aware of the underlying principles of internal relationship (Key 6). The perception of external order (Key 4) prepares us for the recognition of internal order (Key 6), and the recognition is intuitive (Key 5). An unreasonable man is, essentially, one who fails to perceive the true relationships between the events constituting his external environment. His estimates and measurements are imperfect. Thus even the Voice of Intuition is misunderstood by him when he hears it. In consequence, there is discord in his internal relationships. But he who sees the outer world reasonably (Key 4), understands the purport of the messages of the Inner Voice (Key 5), and has obedience to this instruction, results in the establishment of the inner harmony pictured by the symbolism of the Lovers.

For your practice this week, follow the same general plan as for last week. Use the Pattern as before, and be sure to have the three Keys for the day placed before you as you read the meditation that goes with them.

## **Meditations**

**FIRST DAY: 1, 5, 9.** This day I am alert to gather, through every channel of sensation, a set of clear impressions of the events constituting the day's experience. This day I listen for the Inner Voice which knows, and can reveal to me, the significance of what my senses report. Thus from the day's events I learn the trend of the Will of the Eternal, as that Will is manifested here and now. **I AM THE WITNESS OF THE DIVINE SELF-EXPRESSION, I PARTICIPATE IN THE DIVINE UNDERSTANDING, I AM ESSENTIALY ONE WITH THE ETERNAL WILL.**

**SECOND DAY: 2, 5, 8.** The record of universal law is inscribed on the tablets of my sub-consciousness. Whatever I need to know today is communicated to me from that record by the Inner Voice. Thus I learn today what must be done to make the best use of the mighty forces of my inner life. **THE LAW OF THE ETERNAL, MADE KNOWN TO ME BY THE VOICE OF INTUITION, GOVERNS EVERY PHASE OF MY PERSONAL LIFE THIS DAY.**

**THIRD DAY: 3, 5, 7.** Today I recap the harvest of my yesterdays. I listen for that inner instruction which shows me the true meaning of past experience. I see ever more clearly that my personal existence this day is the culmination of, and weaving together of, innumerable cosmic activities continuous with the entire past history of the Life-Power's self-manifestation. **THE DIVINE UNDER-**

STANDING INSTRUCTS ME AND GUIDES ME IN THE WAY OF VICTORY.

FOURTH DAY: 4, 5, 6. The One Life which rules the universe establishes order in my field of experience. The One Teacher that is the source of all true knowing imparts to me this day what I must know in order to grasp the import of this day's experiences. My conscious and subconscious states of personal existence are overshadowed by the harmonizing presence of the One Reality. THE EYE OF THE ETERNAL SEES THROUGH ME ITS PERFECT ORDER, THE VOICE OF THE ETERNAL SPEAKS THROUGH ME ITS PERFECT ORDER, THE VOICE OF THE ETERNAL SPEAKS THROUGH ME ITS WORD OF TRUTH, THE POWER OF THE ETERNAL ESTABLISHES IN MY LIFE ITS PERFECT LAW OF LOVE.

FIFTH DAY: 1, 2, 3. Through my conscious thinking, the Life-Power integrates itself in forms of truth and beauty. Keenly alert of this day's experience, I write a clear record of its events upon the tablet of memory. Seeing things clearly, I plant seeds of true understanding. I WATCH LIFE INTENTLY, I STORE MY MEMORY WITH VIVIDLY REALIZED EXPERIENCE, THUS I CLARIFY AND MAKE DEFINITE ALL MY MENTAL IMAGERY.

SIXTH DAY: 7, 8, 9. My personality is the vehicle of the One Life. The resistless energy of the Astral Light is coursing through me now. All that I am, all that I do, all that I have, is the direct expression of the ONE IDENTI-

TY. THE ONE LIFE LIVES THROUGH ME, EXPRESSING ITS MIGHTY POWER THROUGHOUT MY BEING, AND LEADING ME ALONG THE WAY THAT BRINGS ME TO PERFECT REALIZATION OF THE ONE IDENTITY.

	2	3	4	
1	5	6	7	
	8	9	10	12

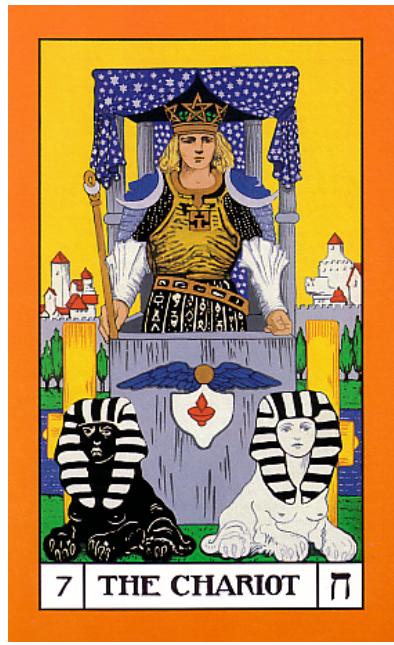
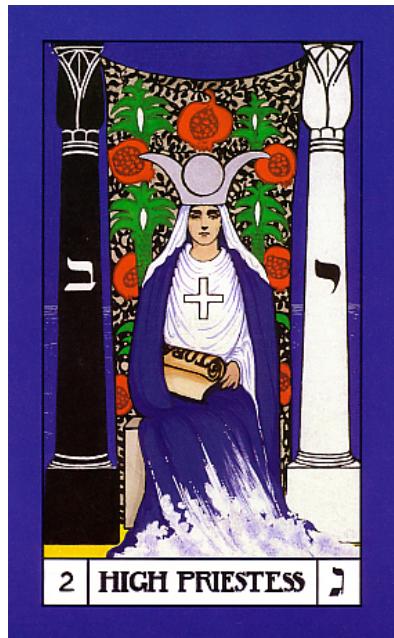
### Class 1

#### (Key 6) The Inner Harmony

X & + = Double Cross (Excluding Center Key) adds to 12

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



For this week's study lay out Keys 2 through 10 as follows:

2	3	4
5	6	7
8	9	10

RULE: When a Tarot Key is the mean term between two others it is: (1) a link between them; (2) the point of equilibrium between their complementary forces; (3) the channel through which these forces act and react upon each other.

For example, Key 3 joins Key 2 to Key 4. It equilibrates the forces of those two Keys. It is also the channel through which those forces act and react upon each other.

Those forces are your forces. Keep this always in mind. The calm steadiness of the HIGH PRIESTESS is yours, if you will but let it find expression. Yours are the fecund potencies of imagination symbolized by the rich fertility of the EMPRESS' garden. Your conscious mind, as the composer and regulator of your personal world, has all the authority and royalty of the EMPEROR. THE HIEROPHANT stands for the real presence in your life of a Wisdom which can guide you aright in every detail of your daily self-expression. The LOVERS portray the true relationship existing even now between your conscious and subconscious minds, overshadowed by the protecting presence of super-consciousness—the fact that your personality is a vehicle for the One Power which masters and regulates all the mysterious forces of nature. The 8<sup>th</sup> Key,

STRENGTH, illustrates the control exerted by your subconscious mind over all the animal, vegetable, and mineral aspects of your personal make-up. The silent watchfulness of the HERMIT is a true likeness of the overshadowing presence of the One Identity, always aware of your upward progress toward union with Itself, always holding up a guiding beacon to light your way. The WHEEL OF FORTUNE is a symbol of the truth that every phase of your personal activity is a manifestation of the perfectly coordinated progress of the cycles of the cosmos.

The Tarot, you have been told, speaks by evoking thought. It does more, for it is the record of the knowledge possessed by great adepts concerning what man really is. To look at the Tarot Keys is to impress that knowledge upon your subconscious mind, through the medium of the natural language of sub-consciousness, pictorial symbolism. Tarot thus speaks to your subconscious mind in its native tongue. It does not merely tell your brain-mind what you really are. It shows your subconscious mind the truth about yourself. Sub-consciousness then builds the pattern presented by the Keys into actual physical structure, gradually altering your psychical and physical composition so as to correspond to the Tarot specifications. Even though your brain-mind may not grasp the significance of many details of the pattern, your subconscious mind will inevitably respond to it.

Study of these lessons will also develop your conscious knowledge of the various elements of your personality. The numeral and other correlations of the Tarot Keys, being in accordance with the actual fundamental laws of thought, practically force the conscious mind to

perceive how the various aspects of personality act and react upon one another.

Thus Tarot works upon both the conscious and the subconscious levels. On the former it builds up, stage by stage, an orderly and accurate realization of the nature, powers, and possibilities of human personality. On the latter it operates to bring into manifestation the perfected expression of all your powers, by means of the bodybuilding functions of the sub-consciousness. In short, when you use Tarot properly, it shows you what you can be, and aids you to achieve actual realization of what it teaches you about yourself.

Hence it is important to follow these lessons with the Keys actually laid out before you. When you read about a Key, look at it. The words of the lesson will help you to understand some part of the truth about yourself. Light-rays reflected from the pictures into your brain, after stimulating your sight-center, will stir your subconscious mind to change your very flesh and blood in response to the Tarot patterns. Thus, you see, this is indeed an "Operation of the Sun," or a practical work belonging to the "Magic of Light," because the light which enables you to see the Keys either comes straight from the day-star itself, or is a transformation of the sun's energy into some other kind of illumination.

The groups of three Keys which are dealt in this lesson are: 2, 6, 10; 3, 6, 9; 4, 6, 8; 5, 6, 7; 2, 3, 4; and 8, 9, 10. The student may, if he likes, work out also the meanings of 2, 5, 8 and 4, 7, 10. The general meanings of the six groups are as follows.

Memory is the basis of our grasp of our relation to the cycles of cosmic activity, but until the relation between

the conscious and subconscious minds and their combined relation to super-consciousness is understood, the memory record will be faulty, and our grasp of the law of cycles will be incomplete. First of all, it must be understood that memory (Key 2) is more than the record of personal experience. The scroll of the HIGH PRIESTESS has written upon it, so to say, a synopsis of the process whereby we came into existence, and this part of the subconscious memory record is kept in the cells of the solar plexus (Key 10). Furthermore, sub-consciousness must be in right relation to super-consciousness before this record can become available. The self-conscious mind must know that through right suggestion, the sub-consciousness can be opened to an influx of wisdom from super-conscious levels, and the suggestion must be given. This is done best by the simple act of listening to the Inner Voice, to be considered later in this lesson. We must recognize the truth that within us is a point of contact with the Universal Mind, which already knows all there is to know about the law of cycles pictured by Key 10. This Universal Mind, typified by the angel of Key 6, communicates its knowledge to us through the agency of sub-consciousness, and whatever part of that knowledge we may so receive then becomes an indelible portion of the personal memory record. (Keys 2, 6, 10)

The limited experience of the senses is not adequate to serve as a basis for the creative imagination represented by the EMPRESS. Sub-consciousness cannot set our personal house in order at its level unless, through its reflective power, we have established contact with super-consciousness, and that contact can be established in no other way than through the intervention of the self-

conscious mind. The latter must grasp intellectually the law that sub-consciousness is always amenable to suggestion. It must formulate the suggestions which set sub-consciousness free from sense-domination, and open it to receive instruction from super-consciousness. When this is done, we become aware of the light symbolized by the star in the HERMIT'S lantern, and set out consciously toward the goal of union with the One Identity. We must know that this union is actually the result of physiological changes whose roots are in the process of assimilation. We deliberately take up the work of building a new house of life, a new body, a new personality. Our conscious minds cannot do the building. Their part is to see that the building is begun, that the specifications are laid down, that materials are assembled for the work. Then the task of actual construction is handed over to sub-consciousness, which begins by submitting plans, or mental images, in the form of desires which embody the essential ideas we wish to manifest. (Keys 3, 6, 9)

These mental images are then subjected to the tests of reason (Key 4). At our present level of development, not every image presented to us by sub-consciousness is one that we really desire to realize. Our fertility of invention sometimes exceeds our real requirements. The plans, in short, must be tested and approved. This is distinctly the work of self-conscious reasoning, pictured by the EMPEROR. Again, it is necessary that we should have keen discrimination as to the respective functions of the two modes of personal consciousness. It is not the part of sub-consciousness to criticize. It is her part to produce, and weeds sometimes grow in the mental garden, for the seeds of error, such as faulty observation, old habits of thought,

and so on, sprout just as quickly in that fertile soil as the good seed of wisdom. This is the point of the parable in St. Matthew concerning the wheat and the tares:

“So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares?

“He said unto them, ‘An enemy hath done this’. The servants said unto him, ‘Wilt thou then that we go and gather them up?’

“But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” (Matt. 13: 27-30)

This is the principle of revision, well understood by all creative thinkers. In writing one of these lessons, for example, my first care is to set working the creative power of my sub-consciousness. Then the lesson grows in my mind, and as the first draft is set down on paper, I let it come with little or no attempt at control. Then I read it, to eliminate what is faulty as well as I can. But it is fatal to give too much attention to detail while the first draft is being done.

Yet it must also be understood that much practice of this kind produces a certain amount of waste. When the

two aspects of consciousness are balanced in their operation, as shown in Key 6, the original specifications for a piece of work are usually so definite that the subconscious response to them is similarly accurate. For in time, every level is brought into harmonious activity, because the reasoned definitions of the conscious mind are correct. Thus the suggestions given to the personal subconscious are what they ought to be, and all confusion and disharmony are eliminated from the deeper strata of the subconscious mind. (Keys 4, 6, 8)

Perhaps the most important thing to remember is to make a regular practice of turning over all one's problems to the Inner Teacher represented by the Hierophant. No problem is too small, none is too great. The simple act of sitting still and listening for the counsel of the Inner Voice is the most potent suggestion for effecting the balance of the two modes of personality shown in Key 6. And the result of this practice, which rapidly develops true discrimination, is to make one very definitely aware of the real presence of that One Self which the ancient Scripture describes as "The rider in the chariot of the body." In brief, all these good results accrue from the regular daily practice of the counsel: "Be still, and know that I am God." (Keys 5, 6, 7)

Key 6, then, is seen to be really a picture of the true relation between what is elsewhere pictured in this same Tarot by Keys 3 and 4. Just as the man in Key 6 looks toward the woman, so does the EMPEROR look toward the EMPRESS. She is the bringer-forth. He is the inciter of her activity. Mere memory, like the HIGH PRIESTESS, is virgin, and therefore sterile. But when memory is elaborated in creative imagination, in active composition and

development of imagery, in response to reasonable and accurate interpretations of experience, then subconsciousness brings forth a rich store of food for mind and body. Then, too, the memory record is made the richer by the results of the imaging process, and the richer, too, by the orderly classifications of reason. (Keys 2, 3, 4)

Similarly, the HERMIT, corresponding to the angel of Key 6, has STRENGTH, a symbol of subconscious activities, and the WHEEL OF FORTUNE, a type of the conscious grasp of the operation of cosmic cycles, on either side of him. It is really always the light of the Universal Wisdom (the HERMIT'S lantern) which brings about the control of natural forces shown in Key 8. And it is through the supervision of the Universal Mind (Key 9), that we are gradually brought to the state where we are consciously aware of the relation between our personal activities and great sequences of energy-transformation pictured by Key 10. (Keys 8, 9, 10)

### **Meditations**

**FIRST DAY: 2, 6, 10.** My subconscious mind receives the influx of wisdom from super-conscious levels. It is continually alert for impressions from that highest source. Its office is to make me clearly aware of my true place in the universal order. UNITED TO THE ONE LIFE, MY THOUGHTS, WORDS, AND DEEDS THIS DAY ARE HARMONIOUS EXPRESSIONS OF THE PERFECT ORDER OF THE UNIVERSAL LIFE.

**SECOND DAY: 3, 6, 9.** Abundance in all things is mine. The rich gifts of the Spirit come freely to me

through sub-conscious channels. I am overshadowed by the protecting presence of the One Identity. WISDOM, RIGHT DISCRIMINATION, AND SECURITY ARE MINE THIS DAY.

THIRD DAY: 4, 6, 8. I establish order in my affairs. I release my sub-consciousness from all domination by selfish personal motives. I am strong in mind and body through the establishment of inner harmony. ORDER, BEAUTY, AND POWER FIND EXPRESSION IN MY LIFE THIS DAY.

FOURTH DAY: 5, 6, 7. Wisdom itself is my TEACHER. I am freed by it from the delusions of false appearance. My personality is the responsive instrument of the One Reality. THE INSTRUCTION OF THE INNER VOICE HARMONIZES ALL MY STATES OF PERSONAL CONSCIOUSNESS, AND VICTORY IS MINE TODAY OVER EVERY APPEARANCE OF ADVERSITY.

FIFTH DAY: 2, 3, 4. Strife is at an end. False appearances have no power over me. I am directed in all my ways by the Supreme Reason. I AM AT PEACE, FOR WISDOM GUIDES ME, AND DIVINE ORDER FINDS FREE EXPRESSION IN MY THOUGHTS, AND WORDS, AND DEEDS.

SIXTH DAY: 8, 9, 10. A tide of power flows through me. I draw ever nearer to the perfect realization of the One Identity. My life is one with the Life of All. STRENGTH, GUIDANCE, AND MASTERY ARE MINE THIS DAY.

Use these meditations as described in previous lessons. Be sure to keep a record, however, brief, in your occult diary. Presently I shall ask you submit your diary for examination.

	3	4	5	
1	6	7	8	
	9	10	11	14

### Class 1

#### (Key 7) The Dwelling Place of Spirit

X & + = Double Cross (Excluding Center Key) adds to 14

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



3 THE EMPRESS 7



4 THE EMPEROR 7



5 HIEROPHANT 7



6 THE LOVERS 1



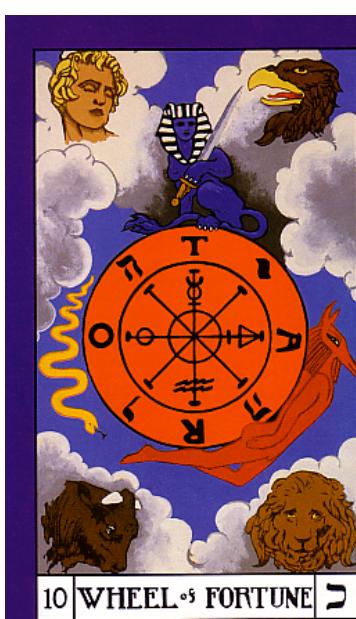
7 THE CHARIOT 7



8 STRENGTH 7



9 THE HERMIT 0



10 WHEEL OF FORTUNE 7



11 JUSTICE 7

Your study tableau for this week is as follows:

3	4	5
6	7	8
9	10	11

It emphasizes Key 7 as the mean term the pairs 3-11, 4-10, 5-9, and 6-8. Besides these combinations we shall also consider the sequences 3-4-5 and 9-10-11, omitting 3-6-9 and 5-8-11. Of these two the first has been interpreted in Lesson 5, and the other will be explained in Lesson 7.

Turn now to the large tableau accompanying Lesson 1. There you will find the general meaning of Key 7 given as being Receptivity-Will. This Key represents personality as the vehicle for the directive principle of the universe. Personality is a movable field of action, like a chariot, fenced in by the boundaries of organism and environment. The rider in the car is the true Self, and that Self is identical with the power which sets the universe in motion and keeps it going through the various cycles of transformation.

The rider is the One Will. Ageless Wisdom teaches that the will-power in any human personality is really an influx of the directive energy symbolized by the Charioteer. The chariot is the personal organism. It is drawn or moved by sphinxes, representing sensation, and receives the influx of the universal will-power through subconscious channels, as shown in Key 6, where the woman

is the agency reflecting the light of the angel's glory to the man.

When we consider Key 7 as a symbol of agency, the emphasis falls on what is represented by the car itself, that is, upon the function of the personal organism as the vehicle of the One Life. Thus in saying that Key 7 is the agency linking Key 3 to Key 11, we mean that the receptivity of the personal organism to the influx of the cosmic will-force is the means whereby the image-making power of sub-consciousness (Key 3) is enabled to bring about the development of faith which adjusts what the Eastern teachers call Karma (Key 11). When we are consciously receptive to the influx of the Life-Power, and consciously submit all the details of our personal lives to its direction, our mental imagery becomes clear. Our intention to act as vehicles for the One Life is carried to subconscious levels, where it works to bring forth from the garden of the EMPRESS the "bread of life" in the form of right desires.

Receptivity is the means whereby we are enabled to receive the direct influence of the universal regulating power symbolized by the Emperor. When we are properly receptive, our personal reasoning is in unison with the Universal Reason. Then we see things as they really are, not merely as they look. Our receptivity puts us in conscious relation with the cycles of universal activity symbolized by the Wheel of Fortune. To those who have no knowledge of our method of procedure, it seems that we have unusual command of circumstances, or that we are unusually lucky. Apparently we make things happen to suit ourselves. We work wonders which amaze all beholders. To ourselves, however, it seems otherwise. We know that all we do is to submit ourselves completely to the in-

fluence of the directing principle of the universe. When we do this, we find that the least details of our daily experience are brought into harmony with the cosmic order.

Receptivity enables us also to reap the full benefits of intuition. As you have learned, true intuition, the Triumphant and Eternal Intelligence, invariably teaches us how to apply some principle which is eternally true to the solution of a particular personal problem. The principle is always universal, but intuition is what enables us to see just how the principle bears upon the situation which confronts us and thus change the situation. The more receptive we are the more intuitive do we become and the clearer and better are we able to see the path immediately before us. This is the path which leads ultimately to conscious union with the One Identity pictured by the Hermit.

Key 7, furthermore, is the link between Key 6 and Key 8. It is through thinking continually of personality as being a vehicle for the Universal Will that we experience the good results of the harmonious relation between the conscious and subconscious minds, as pictured by the Lovers. For then we no longer try to bend conditions by means of "personal will." Instead, we simply perceive the actual presence in our lives of the One Will which is sufficient to meet our every requirement.

This attitude of willingness constitutes a most potent suggestion to sub-consciousness. It clears away the negative effects of the wrong notion that we have to accomplish anything whatever through the exercise of merely personal powers. The powers assume personal form as they are expressed in thought, speech and action, but we know that the powers themselves do not have their origin in the field of personality.

The subconscious mind, acting in response to the suggestion that personality is actually the dwelling place of Omnipotence itself, brings all the subhuman forces of the personal field into line with the suggestion. Thus the functions of the entire organism are adjusted, and even bodily structure is altered. The wild beasts of the lower nature are tamed and brought under control. A tide of strength, surges through the whole organism, and all the powers of personality are coordinated.

In the sequence 3, 4, 5, Key 4 is the mean term. It shows us the power of reason as the link between the subconscious process of mental imagery and the superconscious activities which bring to us the instruction of the Inner Teacher. That is to say, the deductive process of the subconscious mind provides us with groups and complexes of associated ideas.

These are then submitted to the regulative function of self-conscious reasoning, symbolized by the Emperor. Until this has been done, and the materials made available by the creative imagery of subconscious have been sorted and classified, we are not ready to listen to the Inner Voice. For it is in the process of consciously setting and arranging our mental images that the nature of our problems becomes evident to us. Then only do we see where there are missing links in the chain of knowledge. Then only do we perceive in what respects we are yet in ignorance. Until we know what we do not know we are not ready to seek, much less to profit by, the higher guidance typified by the Hierophant. For intuition gives us light from above, but only when we seek that light. Unless we know how to ask, we cannot receive the higher instruction, and until our conscious reasoning has shown us

clearly what it is that we do not know, we cannot formulate the specific questions which are necessary if we hope to receive enlightening answers from the Inner Voice.

The sequence 9, 10, 11 shows the Wheel of Fortune as the mean term between the Hermit and Justice. The Hermit is the same as the Charioteer, and he is really also the same as the Emperor and the Hierophant. He is the guiding power lighting our path to the heights of spiritual attainment. The mountain whereon he stands is within us, not outside. The path leading to this height is therefore the way of gradual progress in the science of self-knowledge. The Hermit is the goal of our hopes, and he is also the foundation of our personal existence.

The Wheel of Fortune represents the cycles of cosmic law through which the power of the One Identity is communicated to us, its centers of expression. The outcome of the working of the law represented by Key 10 is shown in Key 11. The One Identity adjusts our personal lives through the orderly sequence of its own self-manifestation. The more clearly we perceive this, the more definitely are we established in faith. We learn to say, "So be it" to the heavenly order. No matter how things look to us, we affirm that the present situation is an orderly development from all previous conditions.

What should be understood here is that faith in the cosmic order is no mere pretense. It is really a logical deduction from all that we know of the power, wisdom and beauty of the One Reality. Concerning this, as exemplified in the idea of Victory (which is definitely associated with Key 7 through its number), Albert Pike writes:

"Victory is the perfect Success, which with the Deity, to Whom the future is present, attends, and to His crea-

tures is to result, from the plan of Equilibrium everywhere adopted by Him. It is the reconciliation of Light and Darkness, Good and Evil, Free-will and Necessity, God's omnipotence and Man's liberty; and the harmonious issue and result of all, without which the universe would be a failure. It is the inherent Perfection of the Deity, manifested in His Idea of the universe; but it is that Perfection regarded as the successful result, which it both causes or produces and is; the perfection of the plan being its success. It is the prevailing of Wisdom over Accident; and it, in turn, both produces and is the Glory and Laudation of the Great Infinite Contriver, Whose plan is thus successful and glorious." -- *Morals and Dogma*, p.767.

Our affirmation that the Creative Process is a success NOW, includes the realization that since we are not yet all seeing and all-knowing, it is merely logical to assume that apparent failures owe their appearance to our ignorance. Concerning this we may also quote from The Sculptor Speaks (Doubleday, Doran & Co.), in which Jacob Epstein sets forth this view:

"I do not agree with the theory that the magic wand changes something ugly in nature; transmutation by a painter or sculptor into something beautiful. The thing itself is always beautiful, or will appear beautiful to the person who knows how to look at it. The beauty was always there. It is only the accidental circumstances of life that conceal the beauty from some people, sometimes, and from some people, always."

To know how to look at it. That is the thing. We need not agree with Epstein's notion that inability to look is merely the outcome of accidental circumstances. Rather would we say that to each one in due season, enlighten-

ment comes not by accident, but by a growth which works outward from within under the guidance of the One Identity.

Thus THE BOOK OF TOKENS says:

"Into every state of knowledge do I enter,  
Into false knowledge as well as into true,  
So that I am not less the ignorance of the deluded  
Than the wisdom of the sage.  
For what thou callest ignorance and folly  
Is my pure knowing,  
Imperfectly expressed  
Through an uncompleted image  
Of my divine perfection.

Woe unto them  
Who condemn these my works unfinished!  
Behold, they who presume to judge  
Are themselves incomplete,  
Through many a fiery trial of sorrow  
Must they pass,  
Ere the clear beauty of my wisdom  
May shine from out of their hearts,  
Like unto a light  
Burning in a lamp of alabaster."

Follow the same general plan in your practice this week as in the preceding lessons. Begin with the Pattern, and then contemplate the three Keys relating to the day's meditation. It will also be an excellent idea to read over whatever material you may find in TAROT FUNDAMENTALS concerning the Keys you are using.

Above all, remember your occult notebook. Do not force yourself when you write in it, but, on the other hand, make sure that it contains some record, however sketchy; of all you receive from within, concerning this work.

### **Meditations**

**FIRST DAY:** Keys 3, 7, 11. The seeds of true understanding come to rich fruition in the garden of my subconsciousness. More clearly than ever, I realize that I am an actual embodiment of the very principle of success. I am poised and serene in the midst of action, for I know that the One Life is continually adjusting all things for my good. **THE GATE OF LIBERATION IS OPEN BEFORE ME, FOR I AM THE DWELLING PLACE OF THE SPIRIT OF FREEDOM, MAINTAINING ALL THINGS IN PERFECT BALANCE.**

**SECOND DAY:** Keys 4, 7, 10. When I look out upon my surroundings, I see them with the single eye of Divine Reason. I submit my whole field of action to the direction of the One Life which is now the perfect master of all conditions. The whirling cycles of change revolving round me hold no terror, for I know they speed me onward toward the perfect realization of my heart's desire. **THE PERFECT ORDER OF THE ONE REALITY VANQUISHES EVERY SEEMING ADVERSARY, AND MAKES THE EXPERIENCE OF THIS DAY PART OF THE PERFECT CYCLE OF THE DIVINE EXPRESSION.**

THIRD DAY: Keys 5, 7, 9. All this day my inner ear is open, and I listen for the Heavenly Instruction. My Teacher dwells with me always, and will not leave me comfortless. My heart's desire is for union with Him, and I shall not miss that goal. I LISTEN, RECEPTIVE TO THE INFLUX OF TRUTH AND LIGHT FROM ABOVE, AND I LOOK UPWARD TOWARD THE GOAL OF PERFECT LIBERATION.

FOURTH DAY: Keys 6, 7, 8. Harmony is established within me through the balanced action of my conscious and subconscious minds. I am at rest, for now I see that, of myself, I truly do nothing. Strength beyond my power to reckon is at my disposal, and even now is being applied to the perfect manifestation of my heart's desire. LOVING LIFE, I OPEN MY WHOLE PERSONALITY TO ITS OVERFLOWING ABUNDANCE, SECURE IN THE KNOWLEDGE THAT ALL THE FORCES OF NATURE ARE EVEN NOW OBEDIENT TO THE ONE SPIRIT DWELLING IN MY HEART.

FIFTH DAY: Keys 3, 4, 5. My subconscious mind, filled with the radiance of the One Spirit, is luminous with right understanding, My affairs are set in order by the power which frames all conditions for good. The Teacher of Teachers instructs me in the Way of Liberation. RIGHT UNDERSTANDING, RIGHT REASON, AND UNFAILING INTUITION KEEP ME STEADFAST IN THE WAY TO FREEDOM.

**SIXTH DAY: Keys 9, 10, 11. I abide this day in the protective presence of the One Identity. Through all the mutations of circumstance I remain unmoved. Poise and security are mine this day. THE ONE SPIRIT GUIDES ME, ALL THINGS WORK TOGETHER FOR MY GOOD, AND I AM POISED IN THE MIDST OF ACTION, ALL THIS DAY.**

	4	5	6	
1	7	8	9	
	10	11	12	16

### Class 1

#### (Key 8) The Secret of Power

X & + = Double Cross (Excluding Center Key) adds to 16

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



4 THE EMPEROR ☰



5 HIEROPHANT ☱



6 THE LOVERS ☲



7 THE CHARIOT ☱



8 STRENGTH ☱



9 THE HERMIT ☰



10 WHEEL OF FORTUNE ☱



11 JUSTICE ☱



12 HANGED MAN ☰

The tableau for this week is:

4	5	6
7	8	9
10	11	12

In this arrangement, Key 8 is the pivot around which the tableau revolves. The same Keys may be so arranged as to form a magic square in which the sum of the horizontal, vertical and diagonal rows will be the same. In this magic square, Key 8 remains at the center, but the order of the other Keys is changed, as follows:

7	12	5
6	8	10
11	4	9

Eliphas Levi says: "The Tarot alone interprets the magic squares of Agrippa and Paracelsus, as we may satisfy ourselves by forming these same squares with the Keys of the Tarot, and reading off the hieroglyphs thus collected.

"By adding each of the columns of these squares, you will obtain invariably the characteristic number of the planet, and, finding the explanation of this number by the hieroglyphs of the Tarot, you proceed to seek the sense of all the figures whether triangular, square, or cruciform, that you find to be formed by the numbers. The result of this operation will be a complete and profound acquain-

tance with all the allegories and mysteries concealed by the ancients under the symbol of each planet, or rather of each personification of the influences, celestial or terrestrial, upon all the events of life." (Ritual of Transcendental Magic, Chapter 21)

As usual, Levi wrote one thing here for the instructed, and another for the uninitiated. What he left out of his explanation is that there are only two planets whose magic squares can be represented by Tarot Keys, the planets Saturn and Jupiter.

This is because a magic square of Saturn contains nine cells, and a magic square of Jupiter contains 16 cells. But the square of Mars contains 25 cells, that of the sun 36, that of Venus 49, that of Mercury 64, and that of the Moon 81.

Now, since the numbers on the Tarot Keys do not extend beyond 21, it is evident that no magic square of Mars, the Sun, Venus, Mercury, or the Moon can be formed with Tarot Keys.

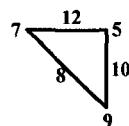
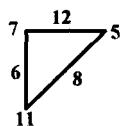
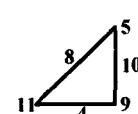
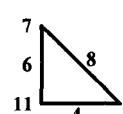
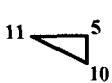
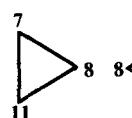
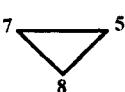
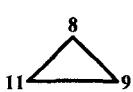
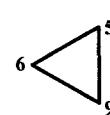
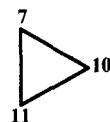
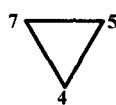
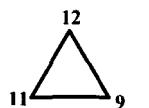
Fourteen Saturn squares, each containing nine Keys, may be formed, of which the first contains the numbers from 0 to 8, and the last the numbers from 13 to 21, arranged in magical order.

Seven Jupiter squares may be formed, of which the first contains the numbers from 0 to 15, and the last the numbers from 6 to 21. In subsequent lessons you will find the remaining Saturn squares, and also the seven Jupiter squares.

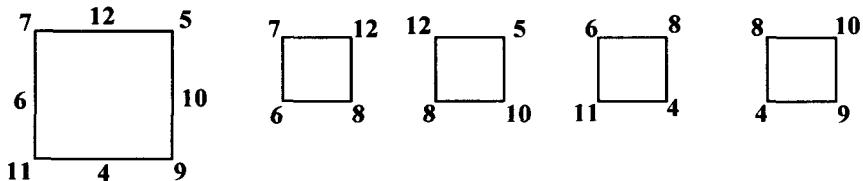
At present this may seem to be very far from practical concerns, but, if you lay out your Tarot Keys so that you see their relation to each other, actually before you, you will find plenty of material for your occult diary. Inas-

much as Tarot speaks by evoking thought, it has a special message for every student. Certain arrangements are favorable to this process of evocation, which calls forth ideas from the depths of sub-consciousness. Of all these special arrangements of the Tarot Keys, these magic squares are most important.

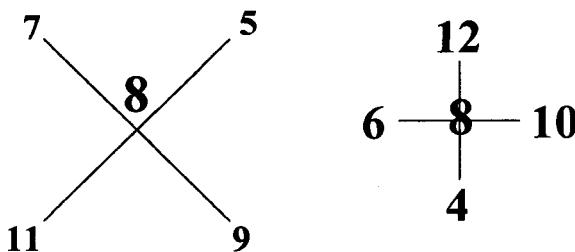
When Levi speaks of "figures, whether triangular, square, or cruciform," he means certain arrangements which suggest themselves to the eye after the magic square is formed. Thus in the square that goes with this lesson, you will find the following triangles:



The squares in this same magic square are five in number, besides the complete magic square in itself, and the arrangement given for this lesson shows them as follows:



The crosses are as follows:



You will get next to nothing from this information unless you put the Keys before you, in the positions indicated. Then, instead of trying consciously to puzzle out what they mean, simply let your eyes take in what they see. When you get the knack of this, you will find that your mind has a tendency toward a state resembling a "brown study" or reverie. All at once, while you sit looking at the Keys, there will be a rush of perception. Not always a perception of what the combination means as a group of symbols, or anything of that sort. Often you will find that your mind seems to come alive in some particular way. An idea flashes out – sometimes just the germ of

an idea PUT IT DOWN IN YOUR OCCULT DIARY AT ONCE.

In the regular course of this instruction, the groups of Keys we select for this lesson are 4, 8, 12; 5, 8, 12; 6, 8, 10; 7, 8, 9; 4, 5, 6; and 10, 11, 12. These are the groups which will be used in connection with the daily meditations.

The fact that the subhuman forces of nature are at all times under the domination of human sub-consciousness is the great secret of practical occultism represented by Key 8. Remember, this control is a present reality, no matter what the appearances may be. That is to say, even though the subhuman forces appear to act adversely, their reaction is an automatic response to the state of your human sub-consciousness. Change the latter, and you will find that the reactions are changed also. Now, this law of sub-consciousness, that everything below the human level of life-expression AUTOMATICALLY reacts to the human subconscious, is the great secret of our power over conditions.

For the character of our human subconscious states is determined by the quality of our reasoning. When we reason correctly, so that our estimates of external conditions and of our relation to them conform to the Universal Constituting Intelligence symbolized by the Emperor, then all the forces which have seemed to be inimical to us work for, instead of against, us. This leads ultimately to a complete reversal of our former attitudes. Instead of being burdened with responsibilities, weighted down by the load of our cares and duties, we come to see clearly that the literal truth is that we do nothing of ourselves. This perception is by no means a giving up of action. It involves no

loss of interest in life. It does not make us withdraw from active participation in all the affairs of the day. On the contrary, it makes our days more interesting than before, and we find ourselves accomplishing far more, with less effort, than we did when we thought we had it all to do ourselves. One point to emphasize here is that, no matter how long you have been trying to do things the wrong way, the whole course of nature begins to work in your favor as soon as you begin letting things be done the right way. And it STAYS in your favor so long as you maintain the right mental attitude. (Keys 4, 8, 12)

To maintain the right attitude becomes much easier when you have accustomed yourself to listen regularly to the Inner Voice. The more often you take your problems to the Hierophant, the sooner will you become vividly aware of his guidance. Take the little problems as well as the big ones. Build up in your mind, by repeated practice, a confident expectation of being guided aright in all things. Instead of running to human beings for advice, seek the counsel of the Great Teacher. You will be delighted to find how quickly the response comes.

"In quietness and confidence shall be your strength," is absolutely true, and you will discover that if you invariably take time to ask for guidance, and as invariably obey it, even the most frightening and threatening appearances of antagonism will be transformed into actual aids to your progress and to the realization of your desires.

And in this way, you will find yourself gaining continually in poise, as your faith in the Intelligence behind all manifestation deepens through your daily contact with it. Don't wait for great occasions. Don't wait until you are in serious difficulty. Always seek guidance, even when you

think you know what to do. When you think you know, it is always better to ask the Inner Teacher whether or not your own view is correct. You'll be surprised, at first, to find that this procedure often gives you a far better second thought than your first opinion. It is impossible to be too emphatic about this, for one of the commonest reasons for apparent failure to demonstrate is that we try to "go it alone" too often. By so doing we slip back into the old error that we are literally of and by ourselves. Thus the habit of seeking confirmation or correction from the Inner Teacher, the habit of asking simply, "Am I right about that?" and then acting in accordance with the decision of the Inner Voice, even when it says "No," is a habit that makes for success in all sorts of demonstration. (Keys 5, 8, 11)

When the two modes of personal consciousness are balanced in relation to each other, and in relation to super-consciousness, by the establishment of such habits as have been outlined, the automatic response of the subhuman levels of the Life-power produces the result pictured by the sphinx in Key 10. The ever-changing flow of circumstances then seems to go through one's field of personal experience. No longer are we swept away by this or that condition. Somehow, although this is difficult to describe, though the wheel turns, we do not turn with it. And at the same time, its turning works out for our good. (Keys 6, 8, 10)

Similarly, our vivid awareness that human personality is but a vehicle for the Cosmic Life has a tremendous transforming power at subconscious levels. For what is shown in Key 7 is, in one respect, the idea that the true

Self is even now all that our heart desires. It therefore has now, and does now; all that we desire to have and do.

As soon as this idea takes full possession of us, it becomes evident that nothing whatever in nature can be inimical to us. NOTE THAT WHEN THIS IDEA BECOMES EVIDENT TO US AT THE CONSCIOUS LEVEL OF OUR THOUGHT AND SPEECH, IT IS AUTOMATICALLY TRANSMITTED TO SUBCONSCIOUSNESS BY WAY OF THE MEMORY RECORD. (Keys 7, 8, 9)

Thus it is that right reasoning concerning the place of personality, and its relation to the super-conscious life, results in the awakening of the inner hearing, which puts us in touch with the Hierophant. When we measure correctly our place in the cosmic order, right reasoning is transmitted to sub-consciousness, and the latter responds to it with slight changes in the organism which enable us to become aware of higher levels of our inner being. Thus it is that we hear, and when we obey what we hear, the balance and harmony of the conscious and subconscious minds, in relation to our super-consciousness, is established, as shown in the Lovers. (Keys 4, 5, 6)

Our awareness of the true relation of personality to the cosmic order enables us to realize that our personal activities are all really phases or aspects of a universal process. As we deepen our awareness of this truth, our faith grows, and we become ever more confident that the Divine Justice is at work in our lives. This confidence is expressed in the utter self-surrender pictured by the Hanged Man. (Keys 10, 11, 12)

## **Meditations**

**FIRST DAY:** Keys 4, 8, 12. The Divine Order is established in my life today. All forces of sub-consciousness work together for my good. I yield myself completely to the Universal Life, of which I am a reflection. **THE POWER THAT FRAMES THE UNIVERSE IS MY STRENGTH, AND ON THAT POWER I PLACE MY SOLE DEPENDENCE.**

**SECOND DAY:** Keys 5, 8, 11. Every moment of my life is under guidance from above. Under this guidance, even those forces which appear to be my adversaries are really working for me. I am calm and confident this day in the steadfast assurance that perfect justice is established in all the circumstances of my life. **AS I HEAR, I JUDGE, AND MY JUDGMENT IS A RECOGNITION OF ETERNAL JUSTICE.**

**THIRD DAY:** Keys 6, 8, 10. Through the reflective power of my subconscious mind, my whole life is filled with light from above. The mighty forces of sub-consciousness are at work to fulfill my heart's desire, for I desire nothing but to reflect the perfect manifestation of the universal order through my life. **I AM FREE FROM DELUSIONS OF FALSE KNOWLEDGE, STRONG THOUGH THE PERFECT COORDINATION OF ALL THE FORCES OF MY SUB-CONSCIOUSNESS, SUCCESSFUL BECAUSE MY LIFE IS A CONSCIOUS EXPRESSION OF THE UNIVERSAL LIFE WHICH CAN-NOT FAIL.**

**FOURTH DAY:** Keys 7, 8, 9. The Master of the Universe directs my thoughts and words to deeds of victory. I have dominion over every force in nature; for I am essentially one with the Single Identity which governs all. THE PRESENCE OF THE MOST HIGH DWELLS WITHIN ME. THE POWER OF THE ALMIGHTY WORKS THROUGH ME. I REJOICE THAT EVEN NOW I HAVE MY HEART'S DESIRE.

**FIFTH DAY:** Keys 4, 5, 6. I open myself to the influx of the Divine Reason which sets all things in right relationship. I listen always for the Inner Voice that teaches me the secrets of liberation. My sub-consciousness is filled with the light of spiritual understanding. THE HEAVENLY VISION IS MINE, THE INSTRUCTION OF DIVINE WISDOM GUIDES MY THOUGHTS AND WORDS. THE ILLUMINATION OF PURE SPIRIT SHOWS ME THE GLORY OF THE PERFECT LAW, THIS DAY.

**SIXTH DAY:** Keys 10, 11, 12. Not the least act, or word, or thought of mine but has its cosmic significance. Every detail of my experience is an adjustment of my personality for the more perfect expression of the power of the One Life. On that Life I depend utterly. THE ONE SPIRIT WORKS THROUGH ME TO ESTABLISH PERFECT JUSTICE AND TO RELEASE ME FROM EVERY FORM OF BONDAGE.

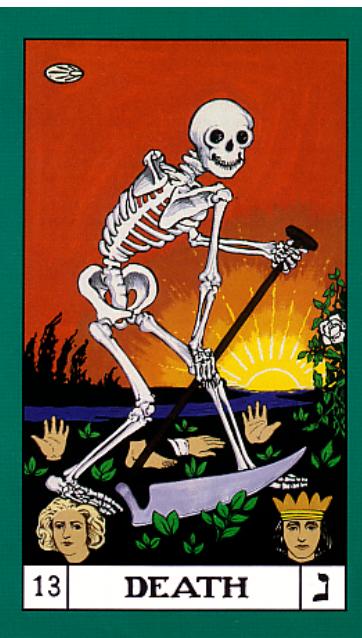
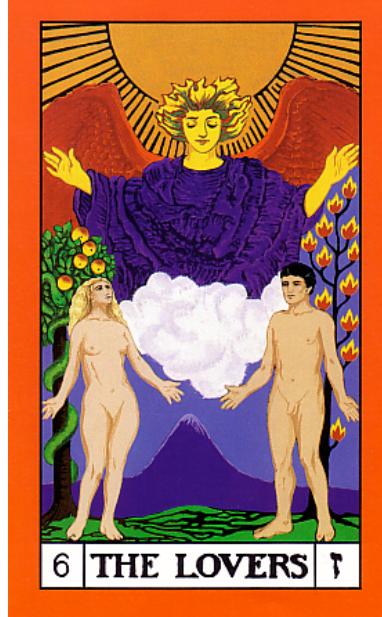
	5	6	7	
1	8	9	10	
	11	12	13	18

### Class 1 (Key 9) Light From the Height

**X & + = Double Cross (Excluding Center Key) adds to 18**

#### **(8 Spokes)**

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



The tableau for this lesson is:

5	6	7
8	9	10
11	12	13

Arranged as a magic square, adding to 27 in every direction, it becomes:

8	13	6
7	9	11
12	5	10

You have probably noticed that the summation of these magic squares increases by 3. Thus the tableau given in Lesson 3, arranged in magical form adds up to 12; that in Lesson 4 to 15; that in Lesson 5 to 18; that in Lesson 6 to 21; that in Lesson 7 to 24; and that in this lesson to 27. When the constant summation of a magic square is a number which appears on a Tarot Key, as 12, 15, 18, 21, we take that Key as representing the main idea symbolized by the square. When the summation is a number greater than 21, as 24, 27, or 30, we add together the digits of that number, and the resulting number is taken as being that of the Tarot Key which represents the main idea of the whole square. Thus the number 24, which is the constant summation of the square given in Lesson 7, gives 6 as the sum of its digits, and Key 6 represents the main idea of the whole square in Lesson 7. So in this lesson, the

sum of the digits of 27 is 9, and Key 9 is the symbol of the main idea behind the whole doctrine of this lesson.

Your studies in the first Section have taught you that the letter YOD, signifying the open hand of man, is the clue to all the meanings of the HERMIT. Among those meanings is this: All the actions of man, all the works of human hands, are really expressions of the power of the One Identity. We do nothing of our own power, because in truth we have no power of our own. No power belongs to us. We are agencies for the distribution of the limitless spiritual energy of the universe. Our personal activities are really governed by the Law of Response. We do not act of ourselves. We react to the impulses that come down to us from the heights of Spirit. Those impulses are symbolized in Key 9 by the light in the HERMIT'S lantern.

The greater number of human beings leaves the power of Spirit out of their reckoning. Supposing themselves to be operating, so to say, by their own energies, they limit their ideas of the power at their disposal to the forces of their own bodies, and the resources of their visible possessions. They leave entirely out of account the most important part of human equipment, the real presence of the Infinite Spirit in every human personality. Human personality is truly the temple or abiding place of the living God. Every one of us has all the resources of Infinite Spirit to draw upon.

The first of these resources is the omniscience of the Life-Power. The Spirit dwelling within us knows everything. For it, there are no problems, no veils of ignorance and darkness. Yet one of the commonest assertions of the average human being is "I don't know." The lack of knowledge of what to do, of how to meet an emergency,

of where means are to be found to carry out some undertaking – all such are purely personal deficiencies. They can be met by us when we realize that specific knowledge adequate for our every need is always at our disposal, whenever we put ourselves in a position to receive the instruction of the Inner Voice. As usual with the most important things in our lives, the process is simple. We need only to confess our ignorance, and listen for instruction, maintaining the mental attitude of confident expectation that our listening will enable us to hear the right answer. Here the Law of Response is clearly at work. Our listening is really a conscious reaction to our knowledge that there is a Voice to instruct us. “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” (Isaiah 30.21) For the Wayshower holds always his light on high to illumine our path, and his Voice is ever ready with wise counsel for those who attend to and obey the instruction. This is the way which leads, through the full fruition of our inherent possibilities, to release, even from the bondage of death. (Keys 5, 9, 13)

Remember, the power of Infinite Spirit enters into your Life through two channels. These are the activities of your conscious and subconscious minds. Your conscious thinking, feeling, planning, and desiring are as truly particular expressions of the One Life-Power as are the wonderful resources of your sub-consciousness. The Life-Power enables you to read and understand these words. The Life-Power is the energy expressed in all your voluntary actions, just as truly as it is the source of your involuntary or subconscious activities. Your sub-consciousness is the channel through which you make contact with the super-conscious levels of the Life-

Power's activity. Your conscious mind cannot bear the dazzling light of super-consciousness, but must receive that light in a form tempered and modified by its passage through sub-consciousness. But it is only when you have released sub-consciousness from being dominated by the conscious mind that you get the best results. This is the removal of the curse of Eve, to whom it was said: "Thy desire shall be to thy husband, and he shall rule over thee." The curse is not removed, however, by any process designed to let sub-consciousness dominate self-consciousness. Not a few plausible theories have been advanced to the effect that all human difficulties are due to restrictions put upon the free play of sub-consciousness by the inhibiting power of the self-conscious mind. Sub-consciousness is not competent to direct our lives, but it is competent to act as the agency through which the actual directive power may be fully manifest in our experience. In effect we say to our sub-consciousness: "I recognize your function as agent for the influx of the infinite resources of super-consciousness into my life. I renounce all personal dominance over your activities, and turn over your entire operation to the guidance of Infinite Spirit. Henceforth you will not be subject to me, nor to my partial knowledge of the Way of Life. You are the open channel through which the limitless potencies of the Life-Power are placed at my disposal. You are under Its all-wise direction. You reject all suggestions of error which may result from my partial knowledge." To say this is really to put one's whole life at the disposal of the Universal Life. It is to surrender completely and confidently every detail of one's affairs to the wise guidance of Universal Being. (Keys 6, 9, 12)

There are two ways of looking at Infinite Spirit. One is expressed by the noun "immanence," and is represented by Key 7, which shows Infinite Spirit as the ever-victorious rider in the vehicle of human personality. The other is expressed by the noun "transcendence," and is symbolized by Key 9, which shows Infinite Spirit as a power dwelling far above the level of human personality. Yet these two ideas are not really exclusive, the one of the other. The Life-Power is above and beyond all that we know or experience at the personal level. Its presence fills the entire universe. There is nowhere that it is not. There is no manifestation of energy that is not dependent upon it. As an ancient seer declared: "It is too high for me, I cannot attain to it." Yet at the same time this very quality of omnipresence makes the immanence of Spirit inevitable. Since there is nowhere that It is not, the consequence is that it must be here. The Master of our destinies is with us always. Thus, all the resources of the Infinite are truly at hand for every one of us, and at all times. And since we have already seen that sub-consciousness is the channel by means of which the powers of Spirit enter the field of human personality, it follows that sub-consciousness is the means whereby all the circumstances of our lives are now perfectly adjusted. All appearances of injustice and unbalance are due to our imperfect personal knowledge. Relatively, of course, there are what we call maladjustments, such as poverty, misery, or ill-health. But the Ageless Wisdom declares that all these painful limitations are educative. Pain, whatever forms it takes, prods us into search for release from suffering. As Henry Wood used to say, "Pain is friendly." Thus, even when we are not yet sufficiently skilled in our application of the laws of life, so

that we are invariably surrounded by the outward evidences of success, it is profitable to use our statement: "I recognize the manifestation of the undeviating Justice in all the circumstances of my life." (Keys 7, 9, 11)

Ageless Wisdom also declares that all the subhuman phases of the Life-Power's activity are at all times under the control of the human manifestations of sub-consciousness. We do not have to bring them under control. They are continually under control. That is to say, the response of the subhuman levels of life-expression to states of human sub-consciousness is invariable and automatic. The subhuman levels always reflect our sub-conscious mental states. They cannot help doing so. Thus, even when they seem to be most adverse to us and to our aspirations, they are simply responding to the actual states of our own minds. If we change the mental states, the responses will change, too. Hence, from the moment we begin to realize that our lives are under the guidance of Infinite Spirit, all those subhuman phases of life-expression which constitute our environment will begin to reflect that realization. It will appear to ourselves and others that things have begun to work for us, instead of against us. What really occurs is that we have identified ourselves with the integrative or up-building phases of the Life-Power's action. We go with the current of the Life-Power, instead of against it. By the reversal of our mental attitude we experience what seems to be a reversal of conditions. In reality, all the sequences of the Life-Power's manifestation move on just as they did before, for "with Him there is not variableness, neither shadow or turning." The change is in ourselves. (Key 8, 9, 10)

The whole matter depends upon our establishing the habit of listening expectantly to the Inner Voice. That Voice is not loud. It is a "still, small voice," so that we must listen attentively before we can hear it. We must bear always in mind the fact that harmony between the conscious and subconscious elements of our personality is brought about by releasing sub-consciousness from the domination of our limited conscious knowledge, which release is affected by deliberately surrendering ourselves to the direction of Universal Spirit. We must practice thinking of that Spirit as an immediate presence in our lives, until practice has made the thought "second nature." Then we shall always be receptive to the guidance of the One Identity, and our daily experience will be a demonstration of the power of that One Spirit to turn all things to beautiful results. (Keys 5, 6. 7)

### **Meditations**

**FIRST DAY: 5, 9, 13.** Infinite Spirit has no problems. It sees clearly just what I must do this day. It stimulates my imagination to change even the structure of my body so that it may respond more easily to the impulses of the One Life. **INSTRUCTED BY THE ALL KNOWING MIND, OVERSHADOWED BY OMNIPOTENCE ITSELF, I MOVE ON THIS DAY TOWARD THE GOAL OF PERFECT REALIZATION.**

**SECOND DAY: 6, 9, 12.** My subconscious mind is the open channel through which the limitless potencies of Universal Spirit are at my disposal. The Hand of the Eternal leads me. I depend utterly upon the firm support of the

One Reality. CONSCIOUS HARMONY, THE CERTAINTY OF GUIDANCE, AND THE FIRM ASSURANCE OF ADEQUATE SUPPORT ARE MINE NOW.

THIRD DAY: 7, 9, 11. The Divine Self is not far off; it is a real presence in my life. Yet is its power beyond all human limits, and above all human attainments. And its Perfect Law adjusts every detail of my life-expression to-day. CLOSER THAN HANDS OR FEET IS THE ONE IDENTITY WHICH NOW IS ALL THAT I HOPE TO BECOME, AND THIS ONE LIFE DIRECTS ALL MY ACTION NOW.

FOURTH DAY: 8, 9, 10. Human life has automatic dominion over everything below it in the scale of evolution. Human personality is the agency of the Master of the Universe. The cycles of cosmic transformation work with and for me because I know this truth. MINE IS THE INEXHAUSTABLE STRENGTH OF LIMITLESS POWER, MINE THE SURE KNOWLEDGE OF THE KNOWER OF ALL, MINE THE PERFECTION OF THE UNIVERSAL MECHANISM.

FIFTH DAY: 5, 6, 7. The Voice that instructs me is not loud, but its message is clear. Its instruction establishes harmony between my conscious and subconscious minds. My thought and words express its Perfect Wisdom. TAUGHT BY THE DIVINE MIND, HARMONIZED BY ITS HEALING INFLUENCE, MY LIFE TODAY IS A MANIFESTATION OF ITS UNFAILING SUCCESS.

**SIXTH DAY: 11, 12, 13.** The Law works for me, as I work with it. I am firm in my knowledge that the One Life is my perfect support. Even the “last enemy” is in truth my friend. **MY FAITH IS STRENGTHENED TODAY, FOR I SURRENDER ALL THINGS TO THE ONE LIFE, AND SEE THAT LIFE AT WORK IN ALL THE CHANGING CONDITIONS ABOUT ME.**



	6	7	8	
1	9	10	11	
	12	13	14	20

### Class 1

#### (Key 10) Your Cosmic Life

**X & + = Double Cross (Excluding Center Key) adds to 20**

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



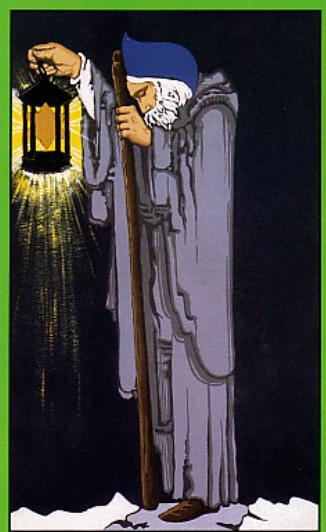
6 THE LOVERS ☵



7 THE CHARIOT ☷



8 STRENGTH ☷



9 THE HERMIT ☷



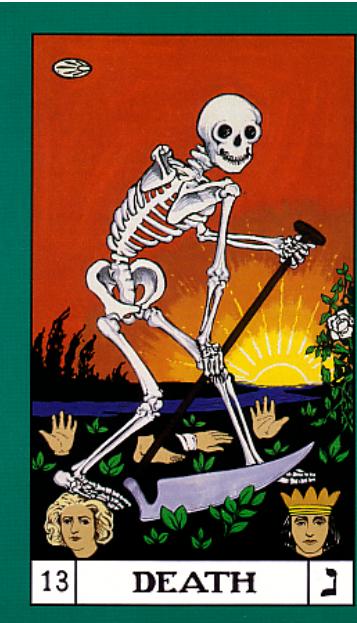
10 WHEEL OF FORTUNE ☷



11 JUSTICE ☷



12 HANGED MAN ☷



13 DEATH ☷



14 TEMPERANCE ☷

The tableau for this week is

6	7	8
9	10	11
12	13	14

Arranged as a magic square, adding to 30 in every direction, it becomes:

9	14	7
8	10	12
13	6	11

Thus, the constant summation of the lines of the magic square, being 30, indicates that the Tarot Keys particularly relating to this group are 0 and 3, with 0 as the source of activity, and 3 as the agency of its expression. That is to say, one of the general meanings of this group, which is shown by every row of three Keys when they are arranged in magical formation, is that the unmanifested Spirit (0) is the real power which finds expression through the germination of mental imagery in the field of sub-consciousness (3).

Ageless Wisdom avoids the mistake of some modern systems of psychology, which suppose sub-consciousness to have power of its own which is merely an echo of earlier stages of evolution. The libido, as psychoanalysts term it, is really the élan vital of undifferentiated Spirit. It is the pure Life-Breath, the sky-power pictured by the Fool. As

we receive it, it comes into our field of awareness through subconscious channels. Yet it is not a power of subconsciousness. We make contact with it through subconsciousness. Here applies the Hermetic axiom: "That which is above is as that which is below, and that which is below is as that which is above, for the performance of the miracles of the One Thing."

As 30 reduces to 3, and 3 is the number of the EMPRESS, Key 3 is the symbol of the main idea in the doctrine of this lesson. That idea is closely connected with the meanings of the letter Daleth, corresponding to the EMPRESS. Daleth means "door," and its significance as applied to your work is this: The activities of subconsciousness in the generation of mental images constitute, so to say, the portal through which you pass from your present states of personal experience into those which you are to realize in the future. You have entered today's set of experiences through this door, and through it you will pass into the conditions of tomorrow. In other words, what you mentally image today is the pattern for the manifestations of days to come. That this is true is not by any means patent to the greater number of human beings. Many, when first the idea is presented to them, reject it at once. They say: "I certainly did not imagine anything like the experiences I am having now. How, then, can you ask me to believe that what I imagine now will make any difference in my actual life tomorrow?"

This would be perfectly sound criticism if all our mental imagery were produced consciously. The fact is, however, that the greater part of it is not consciously shaped, unless we have become very skilful in learning how to control the process. Thousands of images are gen-

erated by our sub-consciousness every day, and have their measure of effect on our circumstances, our relations with others, and so on, without our ever becoming consciously aware of them. Sub-consciousness, you know, is the dream-maker, and there is abundant evidence that it is dreaming all the time.

While we are awake, we do not notice this dream-process, because our attention is held by the more vivid impressions of our direct sense-experience. The sub-consciousness, nevertheless, keeps on generating mental images, and those images affect other persons telepathically, determining their attitudes toward us and toward our undertakings. Thus, it becomes important for us to learn how to direct this subconscious activity so that it will work to our advantage.

The process is controlled from conscious levels. Observe that I say, "is controlled." As a matter of fact, we do control it all the time, but most human beings work the control backwards. The subconscious dream-process is always an automatic response to, and elaboration of, those attitudes of mind which we consciously accept.

For example, if we accept the notion that this is a pretty terrible world, in which only a few have any chance, and in which our own hopes of realizing our heart's desire are somewhat less than nothing, that notion is a seed-thought which sub-consciousness elaborates into specific imagery. The images may never rise into our field of conscious awareness, but they are being developed, just the same, and it is amazing how specific some of them are. That this is true is shown by the investigations of psychoanalysts and others who have brought to light what goes on in the subconscious image-factory. Our bad

dreams sometimes give us terrifying glimpses of the kind of product which is being turned out by this part of our mentality. Persons who know how to use their mental powers seldom have bad dreams, because their seed-thoughts are not the variety that take form in these shapes of terror.

Ageless Wisdom teaches that the image-making activities of our personal sub-consciousness are the same in kind, though less powerful in degree, as those whereby all the physical forms of the world in which we live were brought forth by the Universal Mind. Imagination is, thus, actually the door to external experience. To trace the various elements of our present situation to their sub-conscious roots may be different or even impossible, but we shall do well to remember the principle just explained.

Hebrew Wisdom gives us another hint to the same effect. It says that Daleth, the door, is also a symbol of the womb. In other words, Daleth represents the matrix in which conditions are shaped. This idea is brought out by many details of the Tarot picture of the EMPRESS.

There should be nothing to disturb you considering the close connection between your subconscious imagery and your conscious experience. You are not determined, as some have taught, by subconscious states over which you have no control. You do control them. You always control them; even as you set into operation the production of sequences of images whose externalization is decidedly unfavorable to you and your projects. The trouble is, when trouble comes, that you have been misusing your control. Learn to use it aright and trouble comes to an end.

The principle of control is very simple. Subconsciousness accepts whatever we accept at the con-

scious level of our thought. Sub-consciousness cannot criticize, cannot repudiate our conscious notions. It takes as gospel truth everything that we believe, and it elaborates whatever we give it to the last possible deduction, from the premises which we establish by our conscious mental attitudes.

Because it is elaborating our conscious thoughts, we often experience conditions which we seem not to have imagined at all. This is where we have to guard against making misinterpretations of experience at the conscious level. We must be on the watch, also, against falling into easy agreement with some other person's ill-considered opinion. We must learn to determine for ourselves what are the underlying principles of cosmic activity.

Key 10, central in our tableau, and central also in the corresponding magic square, is important in this connection. It sums up symbolically the various aspects of a seed-thought which is sure to bear fruit in beneficent mental imagery. The person who has thought out, and consciously accepted, the idea represented by Key 10 will, by repeated meditation on that idea, set going a subconscious creative process which will eventually be the means of his liberation.

You have had some introduction to this idea in the lessons of the first Section, and its various aspects have been touched upon in preceding lessons of this series. The emphasis this week will fall upon this great seed-thought, which I may put into words as follows:

**IN THE SMALLEST DETAILS OF PERSONAL EXPERIENCE AND ACTION, THE FORCES AT WORK ARE NOT MERELY PERSONAL: THEY ARE ALSO PHASES OF A COSMIC PROCESS OF CYCLIC**

## ACTIVITY WHICH MOVES INEVITABLY TOWARD THE MANIFESTATION OF A BEAUTIFUL AND HARMONIOUS RESULT.

Read this capitalized paragraph several times, so as to be sure your grasp its import. You may not, at this time, feel that you can give the statement your unqualified assent. You are not asked to do so. Just now, the important thing is for you to be sure you grasp the exact meaning of the words. Full demonstration of their truth comes later.

As practice perfects you in discrimination, and in keeping distinct the activities of your conscious and subconscious minds, as shown in Key 6, you will begin to notice that everything you think and say and do is connected with the movement of cycles of energy extending far beyond your personal field of expression. If you have some knowledge of astrology, for example, you will soon observe that there is a regular ebb and flow of mental activity, corresponding exactly with the transits of the Moon and planets through your horoscope. And if you develop the proper degree of inner sensitiveness, you will become increasingly aware of a definite guidance, and of communication with the overshadowing presence represented by the angel of Key 14. (Keys 6, 10, 14)

As you come, more and more, to interpret your personal activities as the expression of the One Will which directs the universe, you will see, too, that in a sense you are always at the spiritual center of the whole system of cosmic cycles. You will begin to understand that your external existence is a continual dissolution of outworn forms, to give room for the unfoldment of new and better ones. (Keys 7, 10, 13)

At first it may not be easy to maintain this mental attitude, but persistence in it, by repeatedly reminding yourself of the facts, no matter what appearances may be, will in time transfer the idea to sub-consciousness, which will begin to act upon it. Then there will begin to grow in you a feeling that the most vital part of you remains unmoved through all the transformations of external circumstance, as unmoved as the sphinx at the top of the WHEEL OF FORTUNE. More and more, too, will you feel that all the details of your personal life are adequately supported by the cosmic process. (Keys 8, 10, 12)

The word "Self" will change in meaning as you grow in understanding, and will come more and more to represent to you the One Identity which finds expression through countless personalities. You will realize more and more vividly that this Self is the true spiritual center of the universe, and, at the same time, the central reality of your own life. Your perception that it is constantly adjusting and balancing all the forces at work within and around you will be reinforced by a host of proofs (Keys 9, 10, 11).

These changes begin, remember, at the conscious level, with acts of discrimination. They consist first of all in repeated self-reminders that the personality is the vehicle of a cosmic spiritual energy. Eventually these repetitions of the true state of things establish a new type of responses at the subconscious level, which bring all the sub-human forces of the sub-consciousness into harmony with the conscious thought. (Keys 6, 7, 8)

It is, almost wholly, a question of willing surrender of one's whole personal existence to the direction of the Life-Power. That surrender is expressed in utter willing-

ness to let go everything which is no longer of advantage to the progress of the Great Work in one's own life. It is the willed acceptance of guidance from above, based upon reasoned conviction that such guidance is always available. (Keys 12, 13, 14)

### **Meditations**

**FIRST DAY:** 6, 10, 14. The two modes of my consciousness work together in perfect harmony. My life is a universal phenomenon, expressed in personal terms. It is directed by the same overshadowing Intelligence which guides the worlds through space. **POISE AND SUPPLY AND GUIDANCE ARE MINE THIS DAY.**

**SECOND DAY:** 7, 10, 13. I am an embodiment of the Creative Word. Through me circulate the currents of the Limitless Light. They dissolve everything in me that has outworn its usefulness. **THE WORD IS IN MY HEART, ITS VIBRATION IS THE SUPPORT OF ALL THAT SURROUNDS ME, AND IT TRANSFORMS EVERYTHING INTO ITS OWN BEAUTIFUL IMAGE.**

**THIRD DAY:** 8, 10, 12. Even now my subconsciousness is ordering all forces for my good. I am living at the center of the spiritual universe. I depend wholly upon it for power and supply. **THE CYCLES OF NECESSITY WORK ALWAYS FOR MY GOOD.**

**FOURTH DAY:** 9, 10, 11. That which I really am has already attained all that I hope to be. The whole sweep of the cosmic cycles moves on inevitably to the external ma-

nifestation of that attainment. Everything in the universe adjusts itself toward that realization. THE ONE IDENTITY WORKS THROUGH ME TO BALANCE ALL THE FORCES OF ITS MANIFESTATION.

FIFTH DAY: 6, 7, 8. Consciousness and subconsciousness work in me to manifest the Will of the One Self. My personality is the consecrated vehicle of the Life-Power's victorious progress. All the forces below the level of my conscious awareness are directed toward the perfect realization of the Great Work. EVER RESPONSIVE TO THE ONE LIFE, I SHARE ITS VICTORIOUS MASTERY.

SIXTH DAY: 12, 13, 14. I depend utterly upon the Perfect Law. I let go all that binds me to the past. I set my feet firmly on the path which leads to the heights of Self-Realization. I AM UTTERLY FREE, FOR I DO NOTHING OF MYSELF.



	7	8	9	
1	10	11	12	
	13	14	15	22

### Class 1

#### (Key 11) The Secret of Balance

**X & + = Double Cross (Excluding Center Key) adds to 22**

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



7 THE CHARIOT ☷



8 STRENGTH ☷



9 THE HERMIT ☷



10 WHEEL OF FORTUNE ☷



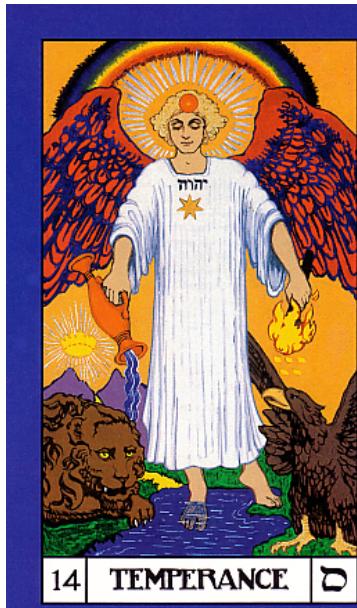
11 JUSTICE ☷



12 HANGED MAN ☷



13 DEATH ☷



14 TEMPERANCE ☷



15 THE DEVIL ☷

The tableau for this week is:

7	8	9
10	11	12
13	14	15

Arranged as a magic square, adding to 33 in every direction, it becomes:

10	15	8
9	11	13
14	7	12

Remember to lay out the Keys so as to give both combinations. Then LOOK at them, with pencil and paper at hand so that you may make immediate note of anything which may be suggested to you. You never can tell when you'll tune in on the thought of somebody who knows a great deal more about the Tarot than you do. After awhile, if you persevere, you should find yourself getting this mental radio from members of the Inner School more and more often. Some of your best knowledge of Tarot will come in this way. The pencil and paper are absolutely necessary, for the impression made by some of these brain-waves is often as fleeting as a dream, and quickly passes beyond recall unless you capture it at the very time it comes.

Quite as valuable as the content of these fragments of illumination which you are sure to receive if you make

due preparation for them, is the verification which this practice will give you as to the actual experience of the Inner School. It won't be long before you'll accumulate plenty of evidence that your own mentality, conscious or subconscious. It's hard to describe, but there is a difference between one's own thought and what is received telepathically, as distinct as the difference between the tone of one's own voice and that of another person. It will also be evident, after you have begun to receive these mental radiograms, that they come from different types of mentality, which may easily be distinguished, one from another.

As I write this, I am keenly aware that by no means all subscribers to these lessons will enjoy the contact with the Inner School which I have just described. Experience has shown that no matter how much I insist on the importance of following strictly the simple directions for using Tarot, it is the exceptional student who does exactly what he is told. So many students fail to realize that these instructions are not one man's opinions, but are, instead, the condensed essence of research and experimentation which have been carried on for centuries. A good many persons who read what I write are fairly sure that they know better about Tarot and what to do with it than I do. I seek to coerce no one's beliefs or actions, but it may do some good to say again that these pages do not contain Paul Case's personal views, particularly about methods of practice. He is simply transmitting to you something he has received, which he has himself carefully tested. It will work, if you work it.

In the first group of three Keys to be considered in this week's tableau, notice first the Warrior (7) and then

the Adversary (15), with Justice (11) between them. Observe that the Warrior is not fighting, and that the sphinxes of his car are at rest. In explaining the symbolism of Key 15, I have somewhere pointed out the fact that the chains around the necks of the two figures at the bottom of the picture would not hold them a moment, if only they knew enough to lift the loops over their heads; and in speaking of the same Key, I have again and again reminded you that nowhere in the universe is there really anything like the Devil. There are no problems for your true Self, the Warrior in the chariot, nor is there any Adversary. The symbolism of Justice, where the scales are perfectly balanced, shows the reason for what I have just said. Since the forces of the universe are always in perfect equilibrium, there is really no antagonism anywhere, except in appearance, as man misjudges appearance. Wise men see this. Others try to reform the world.

In the next group of three (8, 11, 14) the meaning of Key 8 may be taken as a reference to this sentence of the Emerald Tablet: "This is the strong force of all forces, overcoming every subtle and penetrating every solid thing." That very force is now at work bringing about the realization of your heart's desire. Never mind any appearance to the contrary. One reason why you are studying this course is that you have reached that point in your occult development where you are about to be released from the hypnotic spell which appearances cast upon the minds of most persons. The force at work through you is adequate to overcome the subtlest of your seeming adversaries, and penetrating enough to reach you through every apparent obstacle. Nothing can keep it away from you, nor can anything prevent you from using it. You are approach-

ing the point in your unfoldment where you are about ready to see that this force, right now, is being employed to make precisely those fine adjustments which are required in order to bring you to your true goal in life. Before long, you should begin to see that your whole life-story is really a mental conception of the Author of All. Then it will be evident to you that, what you have hitherto supposed to be something you wanted for yourself, is really something the Life-Power wants for you, and is working through you to bring into actual, tangible manifestation.

Ageless Wisdom is explicit in declaring that the whole universe is the expression of Conscious Energy. It follows that the One Intelligence sees the whole of Its manifestation, and every detail thereof. Time does not bind It as we are bound, so long as we are limited to the sense of succession which is characteristic of the intellectual level of our self-consciousness. As Abbe Dimnet says in What We Live By: "A pure Spirit, God, all the time sees the whole picture, of which we see only fragments. The Universe, even the endless succession of universes which astronomy has sometimes inferred from the conservation of energy, is present to Him, as our consciousness of ourselves at a given moment is present to us." Among the details of this picture which must always be present to the Cosmic Intelligence are included the thoughts and desires of every human being. The power of that One Identity is all the power there is, and the whole of that power is always related to the particular manifestations which constitute your personality. Thus, your personal life is an aspect of the perpetual process of the Life-Power's self-adjustment. In the course of that self-adjustment, there is a continual

dissolution of forms, a continuous series of disintegrations of structure, but this eternal transition from one from to another expresses a power which, Itself, suffers no change in essence. No form or condition, therefore, has power to arrest your progress, because the real YOU is essentially identical with the One Identity. (Keys 9, 11, 13)

Manifestation is often pictured as a system of wheels. We find this image in Ezekiel, it is given in the Bhagavad-Gita, and it is repeated again and again in the texts of Buddhism. "Wheels within wheels," Ezekiel says, intimating an intricate correlation of cycles, such as is suggested by the symbols of Key 10. At the same time, he also takes care to convey the idea that this system is not a mere mechanism, for he says the wheels were full of eyes. The Great Rota is an intelligent expression of life, and this idea of Ezekiel's is shared by other seers who use the wheel symbol in their writings. In the midst of all the whirlings, moreover, there is balance. Every degree that the wheel turns upward on one side is compensated by an equal degree of descent upon the other. At the center there is absolute stillness. Thus he who finds that CENTER, the abode of Pure Spirit, in himself is freed from all necessity for action, which is brought to an end for him, so that he becomes like a pendulum which has ceased its motion. Thus it is forever true that the wise man thinketh, "I am doing nothing." Satisfactory statistics as to the present number of wise men are not available, but Tarot was invented by wise men, in the expectation of increasing their number as the years pass. (Keys 10, 11, 12)

The practical application of Tarot is intended to effect a change in the student's interpretation of the meaning of his experience. Just as astronomy has corrected our no-

tions of the motion of the heavenly bodies, reversing beliefs formerly held by all mankind, so does Ageless Wisdom correct our opinion of the nature of our personal activities. The uninitiated regard personal action as being self-originated: the wise think of it as being simply the localized expression of universal forces flowing into and through the field of personality, like the river flowing through Key 7. Most persons look upon the forces surrounding them as being alien and dangerous, like the lion in Key 8: those who have been properly taught understand that we continually exert control over all these forces, which respond automatically to our conscious attitudes, even when we apply that control so as to bring us painful (and therefore educative) experiences. The greater number of human beings look upon the goal of attainment as being something afar off, in the future, and bound up with environmental conditions: the instructed few see that the true Goal is clear realization of the One Identity which, even now, is closer at hand than anything else, IS all that anyone ever hopes to be, has all that anyone ever hopes to have, and is able to accomplish all that anyone every hopes to do. (Keys 7, 8, 9)

Included in the complete reversal of interpretation, which results from esoteric training, is utter freedom from the fear of death, and from the repudiation of the fact of physical dissolution, because the necessity for the latter is understood, and a higher type of experience has convinced the student, not only that his personality will survive the death of his physical body, but also that his personality is independent of that body even during the time the latter continues to exist. This is real knowledge, gained by experiment, and subjected to tests as searching as those applied

to any other type of scientific investigation. In the course of the experiments many seemingly difficult problems are encountered, but as they are solved, one by one, the conviction grows in the student's mind that whenever the forces of the universe present to him a forbidding and adverse appearance, it is because he has not yet learned the true significance of that appearance; not because there is anywhere in the universe a power inherently inimical to himself and his welfare. (Keys 13, 14, 15)

Tarot, let me say again, was invented by wise men to make others as wise as themselves. These Keys are a symbolic summary of the understanding of Those Who Know. By looking daily at these Keys, you impress your sub-consciousness with a condensed statement of the attitude toward life and its problems which enables adepts to perform their mighty works. An adept is not a person who has acquired unusual powers. He is a person who has achieved an unusual point of view. The masses accept the universe at its face value. An adept discerns what is really the true state of things. Use Tarot as these lessons are teaching you to use it, and you will saturate your sub-consciousness with the ripened fruit of the researchers of the Inner School. Your sub-consciousness will respond automatically to this treatment. At first it will make you see things differently, and produce changes in your interpretations and your emotional attitudes. Ultimately it will build you a new kind of organism, through which the forces of the universe may be expressed in works of power. Step by step, grade by grade, you will advance along the path of right knowledge. Sooner or later, you will witness the accomplishment, through your agency, of things which today you would call miracles. If only you could

see it, you are witnessing the same thing now. But just now, perhaps, you may need to have a little better understanding of just what a miracle really is, and of what occurs when one is performed. It might be a good idea for you to give this matter a little thought during your hours of meditation.

### **Meditations**

**FIRST DAY:** Keys 7, 11, 15. My real Self has no problems. My faith is steadfast in this conviction. The mask of the Adversary hides the face of the Beloved. I HAVE NOTHING TO FIGHT, FOR PERFECT ADJUSTMENT EVEN NOW OVERCOMES EVERY SEEMING EVIL.

**SECOND DAY:** Keys 8, 11, 14. The strong force of all forces is at work in me. It cuts every knot of difficulty. It is the free power of my real Self. I AM FILLED WITH POWER, ADEQUATE TO MY EVERY NEED, AND I FACE THIS DAY AS AN OPPORTUNITY TO PROVE THE TRUTH ON WHICH MY FAITH IS FOUNDED.

**THIRD DAY:** Keys 9, 11, 13. Pure Spirit, my real Self, sees everything as it is. It remains poised in the midst of action. It dissolves every limitation which might retard my eternal progress. MY LIFE IS IN THE HAND OF THE ETERNAL, AND ITS PERFECT JUSTICE LOOSES ALL MY BONDS.

FOURTH DAY: Keys 10, 11, 12. The Center of the cosmic whirlings is the Center, also, of my personal existence. That Center is in perfect equilibrium. I am at rest, as I rest in It. THE WHEEL OF MANIFESTATION HAS STILLNESS AT ITS CENTER, AND THAT STILLNESS IS IN MY HEART OF HEARTS.

FIFTH DAY: Keys 7, 8, 9. Ageless Wisdom corrects all my false notions about the meaning of my life. I live by the power of the whole universe. My goal is knowledge of the One Identity. MY TRUE SELF MASTERS ALL THE FORCES OF NATURE, NOW, AND STANDS, ALONE AND UNMOVED, IN THE MIDST OF THE APPEARANCES OF STRUGGLE AND EFFORT.

SIXTH DAY: Keys 13, 14, 15. Death is the name given by ignorance to change in form. I am in the midst of an experiment which releases me from that ignorance. The problems I face are but veils for the one beautiful Truth. I PASS ON FROM STAGE TO STAGE OF THE GREAT WORK, WHICH DISSOLVE EVERY APPEARANCE OF EVIL AND RESTRICTION.



	8	9	10	
1	11	12	13	
	14	15	16	24

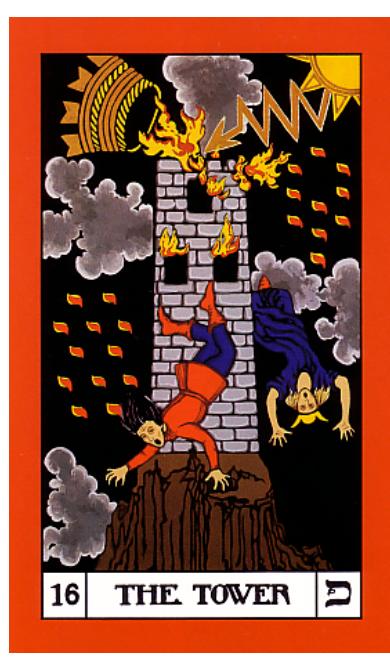
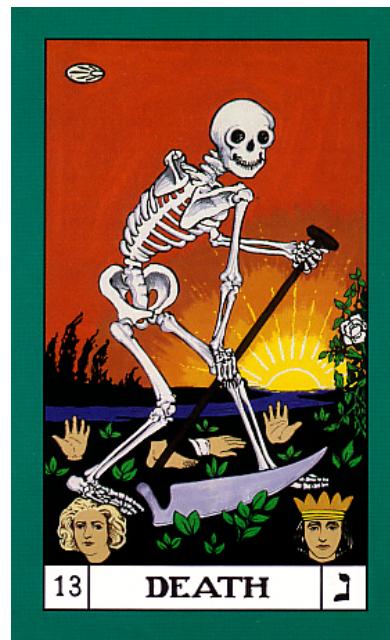
### Class 1

#### (Key 12) The True Surrender

**X & + = Double Cross (Excluding Center Key) adds to 24**

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



The tableau for this week is:

8	9	10
11	12	13
14	15	16

The magic square is:

11	16	9
10	12	14
15	8	13

In both arrangements Key 12, THE HANGED MAN, is at the center. The constant summation of the magic square is 36. It shows responsiveness (Key 9), expressing the power of discrimination (Key 6), through creative imaginative (Key 3). Key 12 represents the principal means for balancing the forces symbolized by these Keys. Key 9 shows the outcome of this.

Keep in mind this week the various complementary opposites shown in the tableau. Key 12 represents the agency through which are carried the actions and reactions of 8 and 16, 9 and 15, 10 and 14, 11 and 13. Key 11 balances Keys 8 and 14. Key 13 is the equilibrating unit between Keys 10 and 16. Key 15 mediates between Keys 14 and 16. Study each of these groups of three Keys, and record in your diary whatever ideas they may suggest.

One reason for dealing with the Tarot Keys as we are doing in this Section is to show how the forces they

represent act and react upon each other. No single force can be wholly isolated. Thus the very same word TAROT is made from the letters of the Latin noun ROTA, a wheel. Every part of a wheel is in relation to every other part. All the parts move together. The force symbolized by any one Tarot Key is correlated with the forces represented by all the others. Thus the make-up of Tarot brings home to us the fact that all the activities of our lives are aspects of a fundamental unity. It is his higher spiritual consciousness which enables man to apprehend the Whole. His intellectual consciousness sees only the parts. The divisions are in his mind, not in the true nature of Reality. No lesson of the Ageless Wisdom is more important than this. It serves to correct a whole brood of errors.

The mode of consciousness attributed to Key 8 has a long name – Intelligence of the Secret of all Spiritual Activities. First of all, it means that there are no unspiritual activities. Everything in your experience expresses the power of the Life-Breath. The Great Secret, pictured by Key 8, is that all the subhuman expressions of that Life-Breath are at all times subject to the control of the human sub-consciousness. This truth, which has been repeated again and again in these lessons, is of paramount importance to every practical occultist. It is his means of utilizing an unlimited supply of energy. It is the secret of his power.

The conscious mind, as a rule, must learn this truth from the instruction of a teacher. Very gifted observers learn it by watching the course of nature. Once perceived, however learned in the first place, this truth becomes a new foundation for our interpretations of experience. Taken in conjunction with the other truth which modern psy-

chology has so definitely established - that the human subconsciousness is always and automatically amenable to suggestions originating in the conscious mind — the absolute subordinancy of all subhuman levels of the Life-Power's activity — becomes evident. Then it appears that our task begins in the conscious mind, with our conscious interpretations.

There follows naturally the perception symbolized by Key 12. We come to see that the way to secure results opposite from those which we find restrictive and painful is to reverse our conscious attitude toward life. We can see easily enough that what most persons think is wrong. Thus, it becomes evident that those exceptional persons who astound us by their mastery of nature owe their ability to an exceptional mental attitude. Over and over again such persons assure us that they accept the point-of-view represented by THE HANGED MAN. Their perceptions and statements vary somewhat, but the gist of their doctrine is this: "I have not done these things. They were accomplished by a power higher than myself, working through me."

The thoughts and actions of these persons are always more or less terrifying to the rest of the world. Often they are regarded as being enemies of society. Their ideas and practices are condemned, as offering a threat to existing institutions. In a sense this is true. The present state of society would soon be overthrown if all men lived as these few live. The existing social order (or disorder) is founded upon fear and upon the delusion of separateness. It is a system of organized selfishness. It could not long survive amongst human beings who were released from the bondage of fear, and cured by right knowledge of the ignorant

supposition that any man lives for himself only. (Keys 8, 12, 16)

Ageless Wisdom tells us that everything is under the supervision of a universal beneficent Consciousness. It says that the world and all events therein are expressions of the Will of a single Knower. It counsels us to place our whole dependence upon that Will. They who are best versed in its teaching astonish their contemporaries by their extraordinary command of the forces of nature and their freedom from the bondage of circumstance which enslaves most of mankind. They agree that their secret is simple. As Jesus put it, they do the will of the Father.

A child can grasp this idea and put it into operation, but it is too simple for persons caught in the web of delusion. Such persons point to the semblances of evil in the world and ask how, if there be a beneficent Supervisor over the whole scheme, such conditions (which those critics usually term "grim realities") can possibly exist? They ignore the fact that those who apply themselves wholeheartedly to living the life of surrender are invariably happy and healthy, find their wants met, and truly enjoy themselves.

The critics pooh-pooh the esoteric doctrine that their "grim realities" are not realities at all, but are, instead, waking nightmares produced by a sort of hypnotism which affects certain levels of the race-mind. They are victims of that hypnosis themselves, and like persons having a bad dream, cannot perceive that it is preposterous from beginning to end. Sooner or later even they will be awoken to the truth. In the meantime, we must not accept their specious arguments. After all, Ageless Wisdom can cite a long line of conspicuously successful men and

women who have said that their secret was the simple one of surrender to the guidance of the One Will. The critics have no such evidence to offer in support of their views. They are defeatists, every one, and the logical outcome of their influence in the world is the sorry spectacle of our so-called "civilization." (Keys 9, 12, 15)

Grasp, or comprehension, is the root-idea of Key 10. The entire symbolism of that Key is based on the Hebrew letter Kaph, which represents the hand in the act of grasping. When one grasps a tool he is ready to use it. When one grasps mentally the actual significance of human personality in the universal scheme, he can employ that knowledge as a means to effect his release from bondage. For the bondage is lack of comprehension. All the forces of the cosmos are ready to work for the man who perceives his true relation to them. It is hard for most of us to realize that our states of body and circumstance are primarily dependent upon our comprehension of relationships. The connection is by no means obvious, and the natural man loves the obvious. Yet there is a way to get beyond the limitations of the natural man. It is the way of surrender. This it is that is meant by the ever-recurring theme of renunciation which runs through all the books of wisdom. What is renounced, remember, is a delusion – the error that any of us is separate from the beneficent order of the universe. When practice has made this renunciation a subconscious habit, then one becomes ever more and more aware of the guidance of a higher Intelligence. Then the way to heights of achievement and realization opens before us, and we begin the ascent which leads at last to perfect blending of personal aspiration with the Cosmic Will. (Keys 10, 12, 14)

Faith is required for such surrender, but not a blind faith based on unquestioning acceptance of dogma. It is a reasoned faith, growing out of the imaginative development of knowledge which is available for anyone who will master the technique of closely scrutinizing what goes on in his environment and in his inner life. Lack of attention is responsible for our erroneous opinions. We do not see what we look at. Hence, we draw false conclusions from our faulty observations. Then these false conclusions become the promises which subconscious deduction elaborates into systems of error and defeat. If we practice concentration, so that we observe accurately, we cannot help reading the message of the Book of Nature. When we see what we look at, we store our memories with correct representations of reality. Then we make correct deductions, and the fruit of these deductions is a faith nothing can shake. Out of that faith comes full surrender to the inevitable perfection of the cosmic process. As a consequence of that surrender, even death loses its terror, transforms its dreadful countenance, and at last is overcome completely (Keys 11, 12, 13)

I cannot too often remind you that subconscious response to conscious mental attitudes is wholly automatic. Sub-consciousness is like a garden. If you plant weeds, it grows them just as vigorously as if you plant flowers. It has no choice, and can offer no opposition. Thus you need never concern yourself with practices designed to overcome subconscious resistance. It is true that time is required to exhaust the consequences of former errors. Correct procedure, however, consists merely in repeating the assumption of correct mental attitudes again and again, until new habits have been formed. It is like learning to

maintain a proper bodily posture. At first there are many relapses into the old wrong attitudes, but as time passes and honest effort continues, these become less and less. The most fruitful thought upon which you can dwell is that which is symbolized THE HERMIT. It is the thought that there is always to be reckoned as part of one's daily life the overshadowing presence of One who knows, understands, and lights the way for our upward progress. Made habitual, this thought works subconsciously to bring us into harmonious adjustment with the sweep of the cycles of cosmic activity. Then we find the wheels within wheels of the Life-Power's manifestation are working together to bring to fruition the realization of our aspirations. (Keys 8, 9, 10)

Constant endeavor to verify our theories should be our aim. Again and again I have had people tell me: "All this sounds so true, so logical, when I hear your lectures or read your lessons. But when I get out into the world, how can I make it work?" First of all, try to keep some part of your consciousness from ever "getting out into the world." The truth of things is not to be found on their surfaces. Try acting as if these doctrines of Ageless Wisdom were true. Remember that THOUGHT IS A KIND OF ACTION. Let yourself be directed by what Key 14 pictures as an angel. Pause many times daily to remind yourself of that guidance. Nothing is too small to turn over to it, nor is anything too great. Try it, and you will soon find this out for yourself. In the course of every day's activities, there crop up all sorts of problems. Remind yourself continually that however terrifying they may be, that appearance is due to your ignorance of some factor involved. The ignorance, moreover, is purely personal. Your real Self already

knows the right answer. The more you invite its direction, the speedier will come the solution of your difficulties. You will probably have to abandon opinions long held. It may be necessary for you to demolish many a structure of misapprehension. In due course, however, there will be less and less conflict. Keep on exercising yourself in right thinking. Eventually you will reap from your subconscious mentation nothing but a rich harvest of constructive realizations. (Keys 14, 15, 16)

### **Meditations**

**FIRST DAY:** Keys 8, 12, 16. Every activity of my world is a spiritual activity. Every particular manifestation of that activity is related to every other, and each depends upon the whole. Nowhere is there any real separateness or isolation. **THE ONE SPIRIT IS MY SOLE SUPPORT: ITS POWER DEMOLISHES ALL STRUCTURES OF DELUSION.**

**SECOND DAY:** Keys 9, 12, 17. My life and its needs are fully known by the One Identity. I rest calmly in this knowledge. I meditate on it daily and hourly. **MY WAY IS LIGHTED BY THE LAMP OF WISDOM: AS I STILL THE TUMULT OF MY PERSONAL THINKING, THAT LIGHT SHINES AS A STAR TO LEAD ME ONWARD.**

**THIRD DAY:** Keys 10, 12, 18. Every cycle of the Life-Power's manifestation brings me nearer to my heart's desire. Let me be free from all sense of struggle. The law of perfection is now at work in all my members. **THE**

WHIRL OF MANIFESTATION TURNS ROUND THE STILL CENTER, WHERE I STAND AT REST, FILLED IN MIND AND BODY WITH THE POWER OF THE ETERNAL PRESSENCE.

FOURTH DAY: Keys 11, 12, 19. All waste is eliminated from my life-experience. I do nothing of myself. The Life-Power is transforming me, moment by moment, into a more perfect image of itself. **POISE IS MINE THIS DAY, AND PEACE, AND I SEE THAT EVERY CHANGE IS FOR THE BETTER.**

FIFTH DAY: Keys 8, 9, 10. All the forces of subconsciousness are at my instant command. I am a direct channel for the Master and Supervisor of the universe. My place is truly at the very center of the wheel of existence. **NOTHING IS OR CAN BE MY ADVERSARY, FOR I AM ONE WITH THE DIVINE ESSENCE AT THE HEART OF ALL THINGS.**

SIXTH DAY: Keys 14, 15, 16. The path of supremacy is open before me. I fear no appearances, whatever be their masks of terror. For I see there is no separateness anywhere. **JOYFULLY I ACCEPT EVERY TEST, MEET EVERY PROBLEM CONFIDENTLY, FOR I KNOW I CANNOT BE SEPARATED FROM THE WISDOM AND GOODNESS OF THE ETERNAL.**

SEVENTH DAY: Use the Pattern



	9	10	11	
1	12	13	14	
	15	16	17	26

### Class 1

**(Key 13) Perpetual Transformation**

**X & + = Double Cross (Excluding Center Key) adds to 26**

### **(8 Spokes)**

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



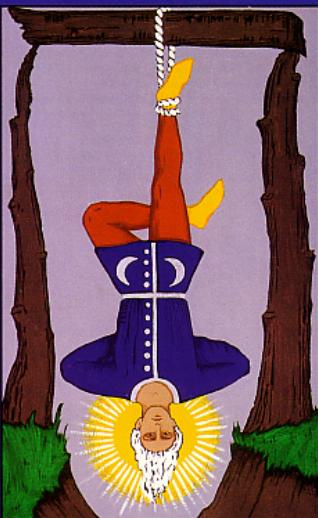
9 THE HERMIT ☽



10 WHEEL OF FORTUNE ☽



11 JUSTICE ☽



12 HANGED MAN ☽



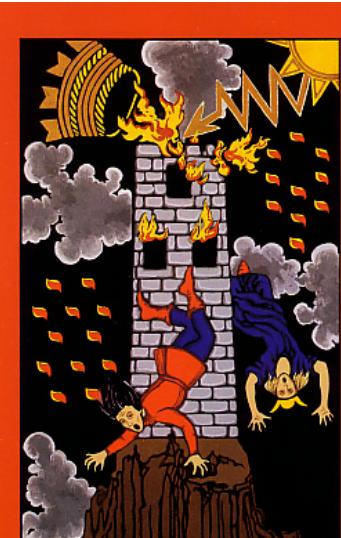
13 DEATH ☽



14 TEMPERANCE ☽



15 THE DEVIL ☽



16 THE TOWER ☽



17 THE STAR ☽

The tableau for this week is:

9	10	11
12	13	14
15	16	17

The magic square is:

12	17	10
11	13	15
16	9	14

The central Key in both arrangements is Key 13, DEATH. The constant summation of the magic square is 39. It shows reversal (Key 12), expressing the law of response (Key 9) by the agency of creative imagination (Key 3). Key 13 represents the principal means whereby the forces symbolized by the pairs of opposites in the tableau are balanced. Key 12 shows the outcome of this equilibration.

All the meanings of this tableau revolve around the idea of change symbolized by Key 13. Remember that although there is a sense in which Key 13 does relate to the phenomenon of the cessation of a particular personal existence on the physical plane, it also refers to many other deeply esoteric doctrines. The saying in the Bible to the effect that the last enemy to be overcome is death has a direct bearing upon these deeper meanings. Plainly and briefly, the doctrine of Ageless Wisdom is that the actual

processes which bring about the death of the human body are expressions of laws and forces which need only be understood in order to release us from bondage of death. In other words, when we thoroughly understand what it is that makes us die, we shall also learn the secret of eternal life. It is because mankind has been afraid of death — so terror-stricken by it that few indeed have been those who have had courage to study it closely — that so little progress has been made in this important branch of occult knowledge. The few who have looked death in the face, so to say, have had as their reward the revelation of a priceless secret. This is what the books of the alchemists mean when they say: "Dissolution is the secret of the Great Work."

So begin your study this week by attentive consideration of Key 13 and its symbolism, reviewing whatever other words of explanation you have in other texts. Give special thought to the meaning of the symbol of the rising sun. Open your inner ears to any suggestion which may come to you from the Inner School concerning the seed-symbol in the upper left-hand corner of the picture. Notice that as the cards are laid out in the tableau, this seed-form seems to point upward toward the HERMIT; but in the magic square, it points toward the HANGED MAN. Consider in this connection all that you know about the letter YOD, to which THE HERMIT is attributed, and all that has been said in our writings concerning the significance of the element of Water. Similarly, observe that the rising sun is really one of the stars represented in Key 17.

Again, if you will consider the Keys 10, 12, 16, and 14, as they are placed in this tableau, you see at the top a symbol of the turning wheel of time, with the unmoved

sphinx, symbol of the spirit of humanity, at its top. At the left is the Key that shows human personality as the temporary suspension of the whirling forces of the universe in a particular form. That is to say, one of the meanings of Key 12 is that a personality is like a whirlpool. It maintains its identity because of the energies that flow through it, and when those energies are turned in another direction, the whirlpool of personality disappears. Our apparent stability as entities on the physical plane is only a temporary state. If we fall into the error of supposing that physical plane existence is our whole being, if we permit it to mislead us into the delusion that a human life on the physical plane is an isolated fact, unrelated to the whole sweep of the cosmic manifestation, then inevitably, comes the terror and destruction pictured by Key 16, which is underneath DEATH in this tableau. Wiser counsel and certain types of experiment which are open to us will overcome the delusion. Then we shall see that physical existence is but an incident in our total life-expression, and the open way pictured by Key 14 will take us to the heights of spiritual realization.

Fundamentally, it is the energy of the Primal Will, symbolized by the light in the HERMIT'S lantern, which is at work in the various processes which break down the tissues of the human body. The breakdown of tissue releases that energy in our various forms of personal activity — thinking, feeling, and doing. Even so apparently an inactive person as a sage, who sits motionless in profound meditation, is nevertheless engaged in action, and one of the evidences of this is that genuine work in concentration and meditation makes the whole body break out into perspiration. In other words, intense mental work of the kind

that leads to direct perception of the higher forms of reality breaks down cell-tissue just as certainly as does muscular effort. For perspiration is the invariable evidence that the skin is eliminating fatigue-poison, and fatigue-poison is the consequence of cell-disintegration. (Keys 9, 13, 17)

If you will look again at the cards, as laid out in the tableau, you will notice the symbol at the bottom of the wheel, just over the letter R, and over the 13<sup>th</sup> key. This is the alchemical symbol of dissolution, but it is also the special character used by astrologers to designate the sign Aquarius, to which sign the MAN whose head appears in the upper left-hand corner of Key 10 is also attributed. Notice that the man's head is in the same relative position as the seed-symbol in Key 13, and that it is also in the same relative position as the falling crown in Key 16. Man is the seed-form of a state of life-manifestation BEYOND HIMSELF. The great error that besets him is the supposition that his PRESENT STATE is the crown of creation. In a sense, to be sure, that which is the essence of human life is none other than the one great Reality. The error is in the supposition that the Great Work is brought to its completion by the appearance of the "natural man." When the human race stops, so to say, and loses its vision of the beyond, then confusion and terror come. Read the Bible story of the Tower of Babel, and you will notice that the desire to build a memorial of present glory was the cause of all the trouble. In Key 16 you see the same error pictured. The TOWER is a symbol of a vain attempt to arrest the onward flow of the Life-Power. It represents the sum-total of all the errors that grow out of the folly that humanity, as it is now, is the be-all and end-all of the creative process. Human personality as we know it is really just a

STAGE of that process, and beyond it lie untold and unguessed glories. More than this, some few human beings in every generation, grasping this truth, have in their own persons verified it, and have passed beyond the limitations which to most of us appear to be fixed and unalterable laws. There are persons who are not bound to the surface of the earth by gravity. There are persons who know the thoughts of others. There are persons who are not restricted to one spot on this globe, where their physical bodies happen to be. And even some of us, who have caught a glimpse of the tremendous possibilities in this seed-form we call "Man," have had our own small assurances that our limits are by no means so fixed as we once supposed. (Keys 10, 13, 16)

Even the exoteric dogmas have their germ of truth, because they answer to some intuition of the human heart. We may smile at the popular notion that death is the gate to a heaven where all the injustices that appear to be so rampant on this earth will be made right. And the popular notion is certainly crude enough. Yet there is a deep occult sense in which it is true that by dying we get into the heaven-world where evil ceases to hold us in bondage. Have you ever stopped to think that even the person who began to study this course of lessons is actually no more? To the degree that your occult study has brought you enlightenment, to that degree the disintegrative process symbolized by Key 13 has eliminated some portion of the person that you were when you began your studies. Problems that terrified you have been adjusted. You can see the working of justice now in conditions that formerly appeared to you to be unmixed evils. Your faith – an open-eyed, reasonable faith – enables you to look forward to

further adjustments. You have come to know that whatever bondage you seem to be suffering under is really due to ignorance. And you are beginning to understand that ignorance is but the resistance of certain portions of your physical organism to the passage of the light of the Life-Power's perfect knowledge of all things. Thus, by dying to the old personality, you have already had glimpses of your true place in the scheme of things —and that true place is in very truth the “heaven” where no unrighteousness can enter, where sorrow is at an end, where perfect adjustment is the unvarying rule. (Keys 11, 13, 15)

Returning to my simile of the whirlpool, as a symbol of personal existence on the physical plane, let me remind you that every whirlpool is in a state of intense activity. Yet the working power of that activity is the flow of the river through the whirlpool. So it is with human life. False mysticism is the refuge of those deluded souls who believe that by refusing to occupy themselves with action they come closer to reality. Such people are continually trying to get out of doing what their hands find to do. True realization is what is pictured by THE HANGED MAN, namely, that the motive power is not in the personality. One suspends the false notion that what one does is self-originated. True mystics, therefore, are never mere quietists. They are prodigious workers. Some of them, to be sure, work with their brains and their nerve-centers, rather than with their hands — but they work, just the same. Yet in all they do, they are aware that their personal activity is but a phase of the world-process on which that activity depends. This mental attitude is especially favorable to those subtle changes of the body chemistry (closely connected with the nerve-currents active in the region of the

body ruled by Scorpio) which bring about that awakening of the higher functions of the brain. As these higher functions begin to manifest, the consciousness of the person changes. He dies to the old man, and rises again into the higher order of knowing which the old books on magic call "The knowledge and conversation of the Holy Guardian Angel." In this connection, let me give you a hint. "Angel" means messenger. The particular angel who now has charge of the unfoldment of your life need not necessarily be anything like what most persons imagine angels are. There are angels and angels, and that center of the Life-Power's expression which is the means of leading you up higher is your particular angel for this stage of your journey along the Way to Freedom. (Keys 12, 13, 14)

Remember the fundamental doctrine of Ageless Wisdom: ALL FORMS OF LIFE-EXPRESSION ARE VEHICLES OF THE ONE IDENTITY. Behind and above your particular "guardian angel" for the present moment is the overshadowing perfection of the One Identity. He (or it may be she) to whom is entrusted the work of supervising the present stage of your progress is but the messenger and representative of that Supreme One. The journey you are making toward the heights is the Way of Return. It is the upward arc of the wheel of manifestation. You, like all the rest of humanity, are like Hermanubis on the WHEEL OF FORTUNE. Your spiritual eyes are beginning to catch glimpses of that glorious Beyond which the Fool sees (hence the eyes of Hermanubis are level with the letter "A" or Aleph, on the Wheel). Your spiritual ears are beginning to understand the Great Message, are beginning to bring to you some inkling of the truth that your real being

is one with the ONLY ONE. Your faith is being confirmed by experience, even as it is founded on reason. You do not blindly believe. Ageless Wisdom says to you: "Come, let us reason together." It shows you relationships between the various phases of existence which are passed over by most persons. It sharpens your powers of observation. It shows you the foot-prints of the Master Principle, and develops your creative imagination, so that you can see with the eye of faith what your physical eye has not yet witnessed. On its practical side, it is enabling you to make fine adjustments in your thinking, and is teaching you how to direct your emotional life into better expression. All this is making you gradually into a new person. What you were is passing away. What you are is better than what you were. And as your spiritual vision grows stronger through creative imagery, you will come to understand that pregnant saying: "Beloved, new are we the children of God, and (although) it has not yet been made manifest what we shall be, we know that when He shall be manifested, we shall be like Him, for we shall see Him as He is." (Keys 9, 10, 11)

The world of natural men and women see Him as He is not. Because of this, the "God" of exoteric theology all too often seems more devilish than divine. And the fearful image of the Devil in the Tarot Keys is, as you have read before, a picture of God misunderstood, or mentally seen as He is not. This vision of terror has been conjured up by the collective imagination of the natural man, who looks with dread upon anything which threatens the continuance of the fixed states of existence in which he mistakenly puts his trust. The natural man fears change, dreads novelty, detests difference. Conformity is his fetish, and when

any of his fellows dares to be different, he will go to any length to suppress the innovation and get rid of the innovator. Examine closely the picture of the Devil. He represents all that does not “fit in” with our comfortable preconceptions. But the Life-Power will not be limited by our ignorance, and so the natural man personifies its unknown activities as the demon. (Keys 15, 16, 17)

### **Meditations**

**FIRST DAY:** Keys 9, 13, 17. The resistless energy of the Primal Will courses through me. It breaks down every obstacle to its onward movement. It opens my understanding so that I perceive the beauty of the Great Pattern of manifestation. **THE ONE IDENTIFY TRANSFORMS ME INTO ITS LIKENESS AND OPENS MY EYES TO THE PERFECTION OF ITS PERFECT LAW.**

**SECOND DAY:** Keys 10, 13, 16. I am ascending into a higher order of being. This very day is a day of change from the imperfections of the past into a closer approach to the Divine Reality. The lightning-flash of inspiration overthrows my mistaken structures of ignorance and prejudice. **I AM AN EXPRESSION OF THE ETERNAL PROGRESS AND TRANSFORMING POWER OF LIFE, WHICH BREAKS DOWN EVERY PRISON-HOUSE OF IGNORANCE.**

**THIRD DAY:** Keys 11, 13, 15. Mine is a reasoned faith. I die daily away from the misapprehensions of the past. I begin to see that evil and seeming injustice are but aspects of the One Good, stages of the Life-Power’s un-

foldment which I have yet to understand. I AM A CENTER OF THE POWER OF ADJUSTMENT, WHICH OVERCOMES AND TRANSFORMS INTO BEAUTY EVERY APPEARANCE OF EVIL.

FOURTH DAY: Keys 12, 13, 14. The Life-Power is me, and flowing through me, does all this. My thoughts and words and deeds are but phases of the Great Transformation. Let them be guided this day by that Messenger of Reality whose office it is to guide me in the Way to Freedom. I AM CALM AND POISED IN THE MIDST OF ALL THESE CHANGES; FOR I KNOW THEY ARE TRANSFORMING ME INTO A MORE PERFECT IMAGE OF THE ONE REALITY.

FIFTH DAY: Keys 9, 10, 11. The One Identity watches over me. The cycles of necessity bring me ever nearer to the Inevitable Perfection. The forces of my life are balanced and true. MY TRUE SELF IS THE WITNESS, AND THE MOVER, AND THE REGULATOR OF PERFECT WORK.

SIXTH DAY: Keys 15, 16, 17. There is no bondage save that of ignorance and fear. Am I in prison? Then I have built the walls myself. Reality needs no walls for its protection, nor will Truth suffer herself to be veiled. SEEMING EVIL IS MY OPPORTUNITY TO BREAK DOWN SOME BARRIER OF IGNORANCE AND FIND MY WAY INTO THE PARADISE OF THINGS AS THEY REALLY ARE.

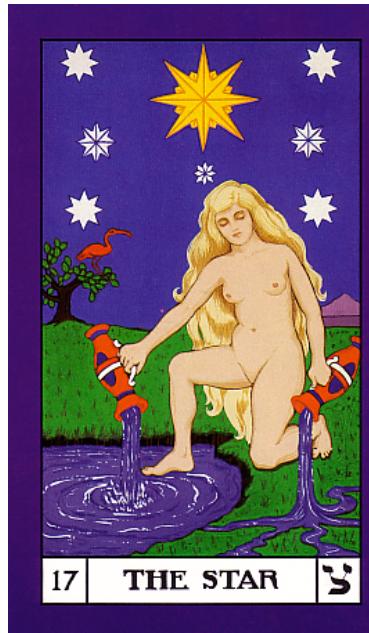
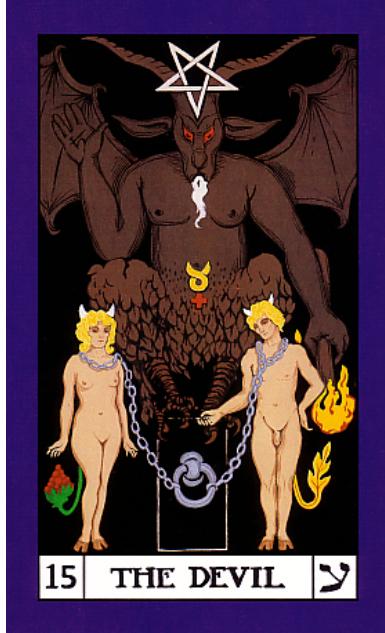
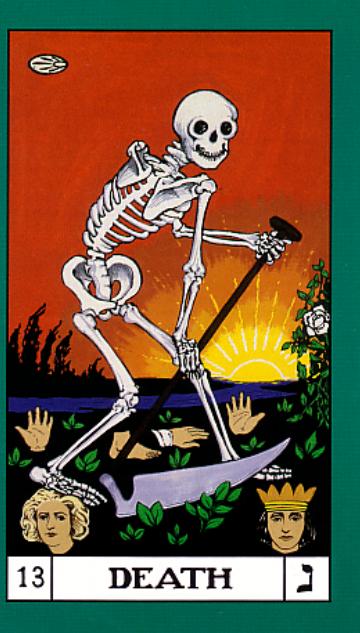
	10	11	12	
1	13	14	15	
	16	17	18	28

### Class 1 (Key 14) The Sure Support

**X & + = Double Cross (Excluding Center Key) adds to 28**

#### **(8 Spokes)**

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



The tableau for this week is:

10	11	12
13	14	15
16	17	18

The magic square is:

13	18	11
12	14	16
17	10	15

The central key in both arrangements is No. 14, TEMPERANCE. The constant summation of the magic square is 42. It shows discrimination (Key 6), as the consequence of the operation of memory (Key 2) through reason (Key 4). Thus, this tableau emphasizes memory as the source of material upon which reason works, to the end that discrimination may be expressed. Key 14 shows what is the real nature of the process whereby we develop discrimination. Key 6 typifies the outcome of this process.

Now, in Lesson 12 you were told that the "Knowledge and Conversation of the Holy Guardian Angel" might well mean your association with some personality a little beyond you on the Way to Freedom. Yet it was also said that the messenger who guides you on your way, no matter how little advanced beyond you he may be, is, as messenger or guardian angel, but a channel to put you in contact with the One Identity symbolized by THE HERMIT.

This week you will find the emphasis falling on the thought that the process, whereby we develop discrimination through reasoning correctly upon materials afforded by remembered experience, is a process due in large measure to the fact that we are acted upon by intelligences more highly developed than our own. In other words, there comes a time in every person's occult progress when he realizes that he himself is in a sense the subject of an experiment. They to whom this idea is repugnant make evident by that very repugnance the fact that no matter how glibly they make think about occultism and talk about it, they have yet to experience in their own persons some of its fundamental verities. The plain truth is that none of us would be as far along on the path of attainment as we are had we not been worked upon, experimented with, tempered and modified with loving care by other human beings whose training and experience qualify them for this work. Sometimes it is only after long years that this truth dawns upon the student. He may suppose himself to be a perfectly free agent, doing just exactly what he pleases. He may be inclined to pride himself on his independence, on his perseverance, on his desire to advance to better things. But sooner or later he begins to realize that, all along, he has been under direction. As the years go by he can look back and see that he has been led, as gently and lovingly as the blind are led by those who care for them. With this realization comes a great humbleness, and a great thankfulness. One sees then that the protection and care of the ONE IDENTITY reach us through the channels of other lives. The better one knows that ONE IDENTITY, the clearer his consciousness of his relation to It, the more able is he to act as a director for those

whose grasp of the truth is not so clear as his. Thus we are all at various stages in human development. From Those above us we receive aid, and we are in some degree the materials with which their experiments are carried on. Similarly, when we realize the truth, we shall be carrying on similar experiments of our own. As Lao-tze says: "Imperfect men are the materials with which the wise man works." All this work consists in a series of demonstrations that every human personality is a center of expression for the whole series of cosmic cycles. By his work with those under his direction, the wise man learns, himself, more and more concerning the Law of Cycles. The effect of his labors on those who are assigned to him is always to make them, in turn, more and more conscious of the operation of the same law in their own lives. Remember, true occultism is not a system of beliefs. On the contrary, it is a system of verified and verifiable knowledge. The work of the practical occultist aims ever at the reduction of the number of his beliefs, and the substitution of positive knowledge in their place. In the main, the subject of the various experiments is the occultist's own organism. The great art of transmutation is the transmutation of one's own personal vehicle. Step by step it is raised and purified. Imperfections are purged out of it. New cells and groups of cells are made to function, until at last the work is completed by the substitution of the deathless spiritual body of the Master for the corruptible mortal vehicle with which he was born. (Keys 10, 14, 18)

Such transformations require fine adjustments, and they demand faith, too. Yet it is by no means blind faith. Rather is it the imaginative development, in concrete mental forms, of fundamental propositions or seed-thoughts

which are strictly reasonable, and which rest on the basis of proven and probable fact. Thus, over and over again the wise books admonish us to test every proposition in the fires of actual experience. It is not to the lazy that Nature unveils her beauty. (Keys 11, 14, 17)

One of the hardest lessons for the beginner on this path of practical occultism is that which Jesus dramatically expressed in his doctrine of non-resistance. With characteristic Oriental exuberance of metaphor, he brought the principle down to the practical plane of personal relations. "Agree with thine adversary quickly, whilst thou are in the way with him." For untold millenniums the merely natural man has looked upon every other person as a potential enemy, and upon nature as an opponent. Ageless Wisdom denies this fallacy, and the progress of modern science confirms the truth of the denial. Even exoteric laboratory research demonstrates by actual experiment that there is nothing in nature intrinsically inimical to man. Everything has its use, and can be employed by us to enhance our happiness and enlarge our boundaries of control. But before we can accomplish anything, we must realize our utter personal dependence on the cosmic order. We must see that all our troubles are the result of our ignorance of the way things really are. We must destroy our ancient habitations of ignorance by the influx of the light of truth. (Keys 12, 14, 16)

Even death must no longer be looked upon as an evidence of the unfriendliness of nature. Still less must it be regarded as the working of a spiritual power of evil, malignantly opposing the welfare of mankind. By certain types of experiment it is possible to demonstrate that the very forces which bring about the death of a human body

can be so directed that they will first of all awaken centers in the brain which can register our experiences as conscious persons during periods when we are not functioning on the physical plane. This knowledge gained, it is possible to pass to a yet higher stage of unfoldment, and then the adept makes for himself a physical vehicle so enduring, so perfectly and radiantly healthy, and so free a channel for the manifestation of the subtler forces of nature, that he may continue to exist on the physical plane for a period of years far in excess of the ordinary life-span. And when he does lay aside his physical body, what occurs is not death in the ordinary sense of the word. Thus, by being able to remain for a long time on the physical plane, the adept masters easily the most difficult of human problems. (Keys 13, 14, 15)

All this has its beginning in an intellectual recognition of the truth that every human personality is a particular expression of an eternal order. At first this perception assumes the form of belief. It is a conviction which is forced upon us by careful reasoning, following close observation of the course of nature. Then comes imaginative development of the seed-idea, and the building up of definite mental images of the logical consequences to which that idea leads. Here all the creative powers of the mind are brought into play. Furthermore, since mental images always tend to express themselves in action, the imaginative development of the seed-idea produces actual changes in circumstance which demonstrate the validity of the original thought. Little by little all the old habits of thought are reversed, and there comes into manifestation a corresponding reversal of one's situation. Joy takes the place of sorrow, health supplants disease, prosperity is manifested

instead of poverty, and wisdom replaces ignorance. (Keys 10, 11, 12)

This whole process of verification, then, begins with the overthrow of our false notions. By substituting accurate observation for superficial acquaintance with surface appearances, we store our memories, with records of our experience of things, as they are, instead of with impressions of things as they look. Then, through meditating upon what we have learned, we begin to see relationships unperceived by the majority of human beings, and the process also effects an adjustment of the balance among certain centers of force in our nervous system. This is what is represented by the symmetrical arrangement of stars in Key 17. These stars represent forces at work through physical centers which are closely connected with the glands of the endocrine system. Through the right adjustment of the functions of these glands, the body-chemistry is changed and we are transformed from the state of the natural man into the state of spiritual humanity. The seed of right thought bears fruit in perfected bodies. It is by this process that we are graduated from the school of natural humanity, and take our rightful place in the ranks of those who belong to the "twice-born." (Keys 16, 17, 18)

I cannot make it too emphatic that the methods of practical occultism are directed to a distinct physiological modification. We hear much of adepts, and in certain quarters, altogether too much about astral bodies and other finer vehicles of personality. Finer vehicles there certainly are, and we have to learn, as part of our training, how to function consciously in them, and how to impress upon the physical brain a record of that functioning. But not a

little of the teaching to be found in books purporting to deal with practical occultism, is such that it leads to the belief that the physical body is only an obstacle to spiritual development. This is a gross error. An unhealthy body is certainly a bar to occult progress, and all the wise books insist, therefore, that physical health must precede any attempt to work with the finer forces, especially in those forms of practice which in the Orient are called Yoga, and in the West, Alchemy. This is one reason why these lessons have so little to say about that kind of practice. Experience has taught me that even such relatively simple and carefully chosen exercises as I have sometimes given for work with the finer types of vibration are often misapplied. Careful as I have been to give explicit directions, some of my pupils have disregarded my plainly stated warnings against psychism and against overdoing work of this type. Even the best efforts of a teacher cannot altogether avert the consequences of misguided enthusiasm on the part of some of his pupils. Nor can they eliminate the tendency of some types of mind to think that they know better what to do than the person they have accepted as their instructor. So let me repeat. "Astral work" is dangerous for persons who are not in perfect physical health. Furthermore, the main object of occult practice is not the development of the higher and finer vehicles.

The notion that these vehicles need development is one of the great fallacies of pseudo-occultism. It is the physical body that must be purified and perfected. Your finer bodies are perfectly all right just as they are. The Great Work consists of the integration of "the strong force of all forces" right here on the physical plane. That work includes various kinds of mental practice, and work with

the Tarot Keys affords unlimited opportunities for this. But the objective is the building of a new type of organism. And, as I said at the beginning of this lesson, that new type of organism will not grow in and of itself.

It does grow by the application of the very same laws and forces which have brought it to its present stage of what I have called "natural humanity." But it must be taken beyond that stage, and this can be done in no other way than by the conscious and intentional application of those laws and forces. I think it should be fairly easy to understand that no work of this kind can succeed if one's efforts are directed to the wrong end. This is why I am insisting that the unfoldment of a new kind of physical body, and not the development of any of our finer vehicles, is the object for which we are working.

This being understood, it should also be easy to see that since the subconscious mind is the body-builder, we shall get our new bodies as a result of its activities. From what we know of the subconscious mind, it should also be evident that since its activities are automatic, and are absolutely determined by our habitual conscious mental attitudes, the first stages of the Great Work must be those which effect a change in our conscious thinking. It is for this reason that the Tarot series begins with the Magician, the Key which represents the use of our conscious intellectual powers in acts of concentrated attention, which attention, as you will see from a glance at the symbols of that Key, is to be directed to the field of sensory experience. When we observe that field accurately, our minds are stored with true impressions, and these bear fruit ultimately in the regeneration of our bodies.

## **Meditations**

**FIRST DAY:** Keys 10, 14, 18. I am on the upward turn of the Wheel of Life which brings me ever nearer the one true Goal. I embrace every opportunity to verify the truths of Ageless Wisdom. The Perfect Law is being built up in my body. **ALL THAT I AM IS RELATED TO THE WHOLE LIFE-EXPRESSION, AND UNDER THE GUIDANCE OF THE UNIVERSAL MIND, I PRESS ONWARD TO THE HEIGHTS OF LIBERATION.**

**SECOND DAY:** Keys 11, 14, 17. I live my faith. It is a reasonable expectation of eternal progress. Every day I look for fresh revelations of truth. **MY WHOLE LIFE IS ADJUSTED BY THE GREATER LIFE THAT WORKS THROUGHOUT TO REVEAL ITS PERFECTION.**

**THIRD DAY:** Keys 12, 14, 16. I am consciously reversing my former states of mind. I welcome every trial of my devotion to the One Reality. I welcome the overthrow of every erroneous opinion. **I AM THE UNMOVED WITNESS OF THE GREAT TRANSMUTATION, WHICH PUTS AN END TO THE SENSE OF SEPARATENESS.**

**FOURTH DAY:** Keys 13, 14, 15. I welcome change. I see in all experience that the One Life works upon me to purify my whole personality. I face problems with equanimity, for I am one with That which knows the right answer to them all. **THIS IS A NEW DAY, AND I MEET ITS TESTS WITH JOY, CONFIDENT THAT EVERY**

SEEMING ADVERSITY IS BUT ANOTHER OPPORTUNITY.

FIFTH DAY: Keys 10, 11, 12. The Spirit at the heart of the universe is one with my spirit. The law that rules the stars rules also in my members. My support is the eternal. I AM UNMOVED BY CHANGING CIRCUMSTANCE, POISED IN THE MIDST OF ACTION, CERTAIN OF SUPPORT IN ALL APPARENT VICISITUDES.

SIXTH DAY: Keys 16, 17, 18. This day the lightning-flash of some new knowledge of Reality rids me of another error. Let me be still, that I may see Truth. The path is open before me, and I press on toward the goal. I AM FREED FROM THE SENSE OF SEPARATENESS, AND REST THIS DAY IN THE UNBROKEN KNOWLEDGE OF THE TRUTH THAT, EVEN IN MY BODY, I AM BEING RAISED TO A HEIGHT BEYOND ALL FORMER ATTAINMENTS.

SEVENTH DAY: Use only the Pattern.

	11	12	13	
1	14	15	16	
	17	18	19	30

### Class 1

#### (Key 15) The Renewing of the Mind

X & + = Double Cross (Excluding Center Key) adds to 30

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



11 JUSTICE ⚖



12 HANGED MAN ⚙



13 DEATH ⚫



14 TEMPERANCE ⚒



15 THE DEVIL ⚔



16 THE TOWER ⚪



17 THE STAR ⚓



18 THE MOON ⚔



19 THE SUN ⚚

The tableau for this week is:

11	12	13
14	15	16
17	18	19

The magic square is:

14	19	12
13	15	17
18	11	16

In both arrangements the central Key is No. 15, THE DEVIL. The constant summation of the magic square is 45. It shows our consciousness of the overshadowing presence of the One Identity (Key 9) as the consequence of the operation of Intuition (Key 5) through reason (Key 4). Thus, this tableau shows intuition as the source of material upon which reason works, to the end that we may become truly responsive to the One Identity. Key 15 shows what brings us to this awareness. Key 9 is the Tarot representation of that awareness itself.

It is almost noteworthy that the constant summation of the magic square is the number of the word ADM, Adam (A=1, D=4, M=40). Thus, we may expect to find that this square of Tarot Keys yields some definite answer to the question, "What is man?" Again, 45 is the extension of 9, or sum of the numbers from 0 to 9, so that the constant

summation of the magic square points to the complete expression of the power represented by the 9<sup>th</sup> Key.

If we put all these ideas together, it begins to be evident that here the Tarot is reminding us: 1. That reason is not limited to past experience, or the sense-life, for materials. It may receive material from above its own level. And when that higher knowledge comes down, it must be just as carefully classified, and just as carefully fitted into our reasoned constitution of the universe, as anything learnt from observation, as anything called forth from memory, or as anything suggested by imagination. The Emperor, in other words, does not surrender his rule, at his own level, even to the Hierophant, and reason must check up on intuition, before intuition can be of use here on our present level of human operation.

2. That although awareness of the One Identity comes to us intuitively, that intuition is not complete realization. To attain to realization, the intuition must be clearly perceived at the conscious level of reason, and that level built into our mental scheme of the cosmic order. This is necessary because full realization of our relation to the One Identity requires certain definite changes in our bodies, both as to structure and chemistry. It is perfectly true that the merely natural man cannot receive the higher knowledge of the spirit. It is also true that the bodily changes which enable him to receive that knowledge must be effected through the agency of the subconscious mind. But the subconscious mind is normally under the direction of the self-conscious levels of awareness. True it is that, as Key 6 intimates, we may so train sub-consciousness that she will act as the reflector of super-conscious knowledge into our field of personal awareness. Yet to give us the full

realization, sub-consciousness must change or transmute our physical bodies, and this it cannot do unless we accept such transformation as not only possible, but reasonable. This is the inner significance of that passage which says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not confirmed to this world: but be yet transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Note, too, that Key 9 represents Intelligence of Will.

3. That the place of man in the cosmic order is precisely to act as the agency whereby the Cosmic Will may be provided, or tested or tried. Man, where evolution leaves him, is ready for transformation. Evolution can carry him no farther along the path. A thousand generations hence will find no man liberated from conformity to "this world," unless he participates in his own self-evolution. The unique position of man among all creatures that we know anything about is that he can change his body by changing his mind, and thus provide himself with a new instrument through which the Life-Power may manifest the higher levels of its infinite potencies.

Faith is required for this, but all the attributions of Key 11, which represents the Faithful Intelligence, show us that this is no blind faith. The properly instructed student of Ageless Wisdom has a deep and abiding faith, but it is rooted in observation, and perfected by reason. The problems of life do not look less terrifying to an occultist than they do to an ordinary man. The difference is that the practical occultist has been through a course of training which makes him know that no problem is really so bad as

it looks. Furthermore, as he advances in his experimental work, he learns that there are other sources of knowledge and power than those which are reported to us by our senses. He is not sense-bound, for when he begins to succeed in his practical work, he becomes actually a new creature. His outward appearance may not be strikingly different from that of the rest of humanity. His inner life, however, is of a very different kind. He knows himself to belong to what is virtually a new species on this planet – a species, so to say, self-generated. (Keys 11, 15, 19)

In the passage just quoted from St. Paul, the original Greek says: “Be not fashioned in accordance with this age.” Such is the invariable message of the Ageless Wisdom. Therefore are its adepts invariably strangers among their own kin, men and women whose course of life is looked upon with distrust, and unless they conceal their aims and convictions, such persons are often denounced and persecuted. What is the fashion, in any age, is never the Inner Truth, for fashions change under the influence of the race sub-consciousness. The practical occultist aims to reverse conditions by reversing his thought, first of all. His views are in nearly every respect the exact opposites of those held by the merely natural man. Listen, for example, to Eliphas Levi, who tells us of the Great Magical Agent, in these words: “The Astral Light is the key of all dominion. It is the first physical manifestation of the Divine Breath. The Gnostics represented it as the burning body of the Holy Ghost. It is represented on ancient monuments by the serpent devouring its own tail. It is the Hyle of the Gnostics. Lastly, it is the devil of exoteric dogmatism.” That is to say, it is what Tarot represents by Key 15. But what a reversal of common opinion to say

that the “key of all dominion” is “the devil of exoteric dogmatism!” Small wonder that the sages have suffered martyrdom in every age when the herd-mind has had the upper hand in the affairs of men! The great problem the practical occultist has to face is one which assumes protean forms. It is the problem of his own ignorance, and particularly the problem of his ignorance as to the reversal of the currents of the Astral Light. He who solves this problem can rule all things, for he can so change his physical body that it may be used as an instrument for the direction of modes of force which would consume the ordinary physical vehicle of human personality. (Keys 12, 15, 18)

“Dissolution,” say the alchemists, “is the secret of the Great Work,” and they represent dissolution by the symbol which you see on Key 10 of Tarot, just above the letter “R” on the wheel. This you know also as the symbol of the sign Aquarius, the Water-Bearer. The sign Aquarius is the particular one which has greatest influence in the age we are now entering. It is peculiarly the sign of Man, and is represented on Keys 10 and 21 by the man’s head in the upper left-hand corner of the card. Thus, it is toward what this sign represents that the Fool, in Key 0, is looking. In chemistry, dissolution is now termed analysis, and this is what is meant by the alchemical dictum quoted at the beginning of this paragraph. Every problem has first to be analyzed. Its component parts must be separated from each other and carefully measured. In Key 15 we have the picture of many parts put together in disorderly, or chaotic, fashion. To understand this picture of the Devil, we must take it to pieces. Then only do we see that what it really represents is something that is both male and female,

something that is found in all the elements (wings=Air, eagle's talons=Water, goat's horns and gross body=Earth, torch=Fire). Then it dawns upon us that the whole design represents a disorderly combination of forces, and the reversed pentagram at the top of the picture gives us the key to the cause of the disorder. It is when man's ignorance reverses his true position of dominion over the elements that trouble comes. And, in general, breaking every problem into its parts is valuable because it shows us where those parts fit into the cosmic order. And thus analysis leads to synthesis, and synthesis is what unveils the beautiful truth behind the ugly face of every problem. (Keys 13, 15, 17)

I previously stated that man must participate in his self-evolution if he is to advance to higher levels than those represented by the consciousness of the herd-mind. Yet you must not understand from this that Ageless Wisdom holds that man has a power which he may contribute to the Great Work, or may, if he chooses, withhold from it. For then man would be more powerful than the Universal Spirit whence he came, and could defeat the purposes of that Spirit. To be exact, it is not until work of the Spirit upon us has so changed us, that we do consciously realize what is going on within us, that we can be said to participate in the Great Work. Those, for example, who reject the Ageless Wisdom, cannot accept it, and this is also declared by St. Paul when he says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Up to a certain point, we are all the subjects of the work of transmutation. Beyond that point we become participants. From this time on there is a

subtle, but very real change in our mental attitude. We no longer fear problems. We welcome every problem as a fresh opportunity. As I said before, the problems do not look any less terrifying, but they no longer terrify us. And because we know ourselves to be centers of expression for a power wise and strong enough to resolve every problem into its component parts and bring those parts together again into orderly arrangement, we face every problem boldly and without bitterness of heart. The state of mind I am now describing does not come all at once. It is preceded by the break-up of a great many structures of false knowledge. Storm and stress precede the calm of serene meditation. Thus the Psalmist tells us that a heart utterly shattered and broken is not despised by God. By which he means that until we have dissolved our subconscious complexes of erroneous opinion, based on our acceptance of the illusion of separateness as being not an illusion but an actual reality, there is no possibility of advancing beyond the state of bondage to problems and circumstance which is the ordinary predicament of the natural man. (Keys 14, 15, 16)

Remember that the transformation begins with faith. For faith, be it understood, is not in these days exclusively limited to religion, philosophy, or metaphysics. Our modern scientists exercise a degree of faith that surpasses in its intensity anything achieved by the religious devotee. Nobody ever saw an electron, but a few scientists doubt their existence. And as this is being written, Dr. Crile has just told a Cleveland audience that in every cubic inch of our muscles, there are probably 4,000,000,000 tiny points of radiant energy, each of which has a temperature from 3,000 to 6,000 degrees centigrade. His faith in the pres-

ence of these tiny hot points in our bodies is a reasonable faith, justified by the fact that protoplasm emits ultra-violet rays. Hence he argues correctly that, since we know it takes a temperature of at least 3,000 degrees to produce ultra-violet rays, there must be these high temperatures in extremely diminutive hot points in our muscles. We do not feel the heat because the points are so small that they do not affect our senses. This discovery of Dr. Crile's, by the way, is a direct confirmation of the old occult doctrine that man is a microcosm, and the newspaper dispatch in which it is reported by The Associated Press says: "We may say that protoplasm is a Milky Way consisting of 'solar systems' infinitely diminutive, each created in its own image by the sun's radiance. So, step by step, does the advance of science confirm the ancient doctrines of occultism, and strengthen our reasonable conviction that human life is related to, and dependent upon, the world-organism. The whole universe flows through us, and the very stuff our bodies are made of is structurally a miniature copy of the stars of heaven. This fiery energy is the basis of our existence as human personalities, and the particular form of it which holds the greatest possibilities for us is that which ordinarily finds expression through the reproductive function. When we know the nature of this energy, we can control its currents, and reverse their ordinary operation. It is by this means that we may emerge from the bondage of the natural man into the freedom of the higher order of being, for which "natural humanity" is but the seed-form. And in so emerging from natural humanity, we shall be released, as our final demonstration, from the bondage to death which the Bible rightly describes as the "last enemy." (Keys 11, 12, 13)

Meditation is one of the most important practices involved in our release from natural humanity. It is primarily a state of intentional receptivity to the spiritual life that flows into our field of personality from super-conscious levels. We must open ourselves to that life in order to meditate. At the same time we must keep self-consciousness on the alert, and hold our attention to some specific object towards which, or around which, the stream of intelligence which comes from higher levels may be directed. Right meditation should be aimed always at the co-ordination of all our energies, as hinted by the balanced arrangement of stars in Key 17, and this co-ordination has a physical result. Meditation is not merely a mental process. It changes the physical body, modifies its chemistry and structure. For our emergence from natural humanity is just as definitely a physiological modification as is the emergence of the natural man from the animal kingdom. If we are to be transformed by the renewing of our minds, it is not less true that the result of the transformation is a real regeneration, to which the wise refer when they say we must be born again. (Keys 17, 18, 19)

### **Meditations**

**FIRST DAY:** Keys 11, 15, 19. Today I have fresh opportunities to adjust and adapt the forces of life. Those opportunities come as the problems I shall meet this day. Through solving them, I may become a new creature. I HAVE POWER TO ADJUST ALL DIFFICULTIES, FOR I AM A DIRECT EXPRESSION OF THE RULING POWER OF THE UNIVERSE.

**SECOND DAY:** Keys 12, 15, 18. Today I set myself to reverse my former errors. Let me remember that whatever frightens me does so because I have not learned its meaning. Let me press onward in the way of liberation, towards the goal of enlightenment. **I AM THE AGENT OF THE SPIRIT OF LIFE. IT KNOWS MY PROBLEMS, AND IS SHAPING MY VERY FLESH TO THE END THAT I MAY SOLVE THEM.**

**THIRD DAY:** Keys 13, 15, 17. I am transformed by the renewing of my mind. There is no bondage for me save that of my own ignorance. That bondage I dissolve today through calm meditation. **I ANALYZE MY PROBLEMS, AND DISCERN THE OPPORTUNITIES THEY HOLD FOR ME, THROUGH MY PRACTICE OF CALM MEDITATION ON THEIR TRUE MEANING.**

**FOURTH DAY:** Keys 14, 15, 16. I see myself today as the subject of the Great Work of spiritual transmutation. My bondage, however real it may appear to be, is only a delusion. It will end when I am released from the prisons of error I have built myself. **THE ONE SELF IS WORKING THROUGH ME TO SOLVE EVERY PROBLEM AND RELEASE ME FROM ALL ERRONEOUS OPINION.**

**FIFTH DAY:** Keys 11, 12, 13. My faith is grounded in reason. I entrust myself to a cosmic order for which I have abundant evidence. Not even death frightens me, for I know its purpose. **I AM POISED AND SECURE IN THE MIDST OF CHANGE.**

SIXTH DAY: Keys 17, 18, 19. Today, in silent meditation, I shall catch a new glimpse of truth. For I am being transformed bodily by the new knowledge I am receiving. The process of regeneration is at work within me. AS I SEE TRUTH, I AM TRANSFORMED INTO A MORE PERFECT LIKENESS OF MY SPIRITUAL ORIGIN.

SEVENTH DAY: Pattern on the Trestle Board only.



	12	13	14	
1	15	16	17	
	18	19	20	32

### Class 1 (Key 16) Inspiration

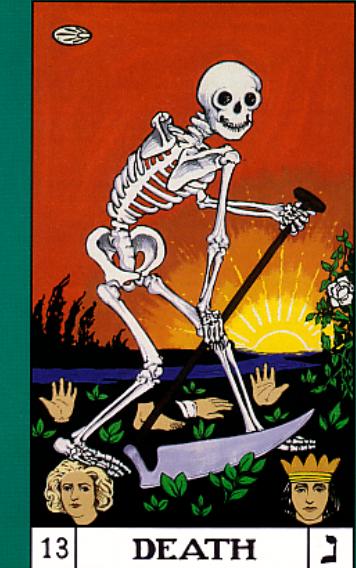
X & + = Double Cross (Excluding Center Key) adds to 32

#### (8 Spokes)

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



12 HANGED MAN ☷



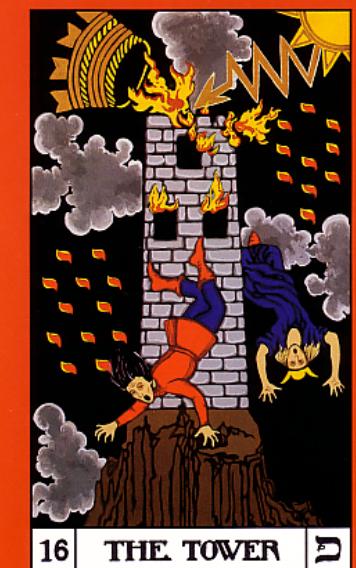
13 DEATH ☷



14 TEMPERANCE ☷



15 THE DEVIL ☷



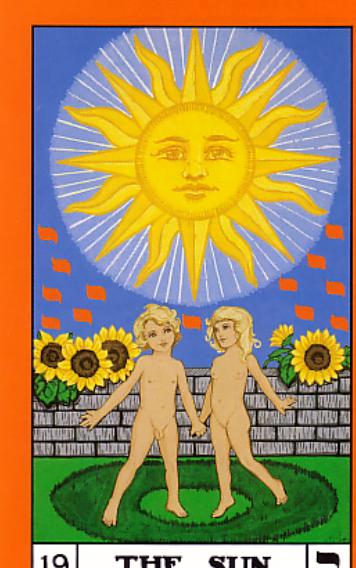
16 THE TOWER ☷



17 THE STAR ☷



18 THE MOON ☷



19 THE SUN ☷



20 JUDGEMENT ☷

The tableau for this week is:

12	13	14
15	16	17
18	19	20

The magic square is:

15	20	13
14	16	18
19	12	17

In both arrangements, the central Key is No. 16, THE TOWER. The constant summation of the magic square is 48. It shows the adept's reversal of ordinary states of consciousness (Key 12) as the consequence of the working of the law represented by Key 8 through reason (Key 4). This tableau shows that in order to reason correctly, we must profit by the law that all sub-human states of the life-force are under the control of the subconscious level of human mentality. Faulty reasoning is often the result of our ignorance of this law. Key 16 shows how the law works to overthrow error. Key 12 shows the state of consciousness which is the result of our release from our complexes of mistaken opinion.

The constant summation of the magic square, 48, is also the number of the word KVKB, Kokab (K=20, V=6, K=20, B=2). This word, Kokab is the Hebrew for "Mercury," the planet. It therefore relates to all things Hermet-

ic, and particularly to the power of attentive concentration, represented in Tarot by the MAGICIAN.

Kokab, however, has a more general meaning than its special application to the planet Mercury. It is the generic Hebrew term for star. Thus the Great Magical Agent, which Eliphas Levi calls "Astral Light", would be AVR HKVKBIM, Aur Ha-Kokabin, "Light of the Stars" in Hebrew. The numeration of these two words is 310 (AVR=207 + HKVKBIM=103). This is the numeration of DVSh, to conquer, of ChBSh, to bind, and of ISh, is, our essence, being. The Astral Light, as Levi tells us, is the blind force that souls must conquer. It binds us so long as we remain in ignorance of its nature and laws. Yet it is the very essence of our being, for it is the substance of heaven and earth, diffused through infinity. When we master and direct its currents, we become the depositaries of the power of God, or the Astral Light, which is the First Matter of alchemists, is the power whose super-conscious manifestation is represented by Key 0, whose self-conscious modes of expression are symbolized by the Magician, and whose subconscious law of operation is pictured in Key 8. Thus it is interesting to note that the number 310 also is the numeration of the word KPIR, Kefeer, a young lion. (See Key 8)

The central idea in this lesson is represented by Key 16. It is the overthrow of error by right knowledge. Your other studies of Key 16 have told you that the basis of all error is the delusion of separateness, pictured by the lonely peak on which the Tower is built. Right knowledge is symbolized in this Key by the lightning-flash, which is also the symbol of the Flaming Sword, for it is a representa-

tion of the ten aspects of the Life-Power, the ten Sephiroth of the Qabalists.

Now, in Hebrew “The flaming sword” (Gen. 3.24) is LHT HChRB, Lawhat Ha-Khereb ( $44 + 215 = 259$ ). “Lawhat,” which is translated “flaming,” means also “magical,” or “the force of enchantment.” By numeration it is connected with the word DM, Dam, Blood. Ha-Khereb, the sword, is equal by numeration to AVRCh, a path, a narrow way, and to ZRCh, to irradiate, to rise (as the sun). Briefly stated, the esoteric doctrine indicated by these Qabalistic correspondences is that the magical force is in the blood, that its direction is the path of liberation, and that as it rises in our consciousness and sends its radiance through our lives, we are set free. It is called the flaming sword in the Genesis story of the FALL, because that story refers to the descent of consciousness from the higher inner planes to the physical. The sword turns “every way” because it is the fire-force in the bloodstream, circulating through our bodies, and therefore turning in every direction. It keeps us out of Eden, for the time being, so that we may gain knowledge of the physical plane. But this same force in our blood is what we must learn to use, in order to overcome the delusions that cause all our difficulties.

The first point to be considered is that, in order to break up our complexes of error, represented by the Tower, we must adopt the mental attitude expressed by Key 12. Conscious and voluntary reversal of our thinking is indispensable. This reversal must be practiced continually. We must reverse the notion that we are personally independent and substitute for it the truth that physically, mentally and spiritually we are related to the cosmic

whole and utterly dependent thereon. We must also reverse our notion of what we mean by the pronoun "I," so that we see the identity of that "I" as synonymous with Universal Spirit. This takes lots of practice, for it does not come naturally to us. Yet this practice will result, eventually, in the overthrow of all our subconscious complexes of error. More, it will work directly upon our physical bodies, changing them just a little every day, altering both chemistry and structure, until at length we shall be released from the bondage to three-dimensional appearances, and come actually to know ourselves as four-dimensional beings. Remember, we do not become four-dimensional beings by this process. We only become directly and positively aware that we are, and then we can exercise powers belonging to that state. (Keys 12, 16, 19)

It is the Mars-force, which is directly involved in the transformation of personality, that overthrows error. The magic power that flames in our blood-stream (and flames, too, in every bit of protoplasm in our bodies) flows out of the symbolic North, the place of darkness and terror which represents all things unknown, toward the East and South, representing enlightenment and power. That is to say, it is by the control of forces which in every generation of ordinary humanity have inspired terror, and have been surrounded by taboos, that the real Magician first of all transforms himself, and then, through himself, his world. He works first upon himself that he may build a different organism, capable of registering vibrations in his environment unperceived by those who have not made themselves over. This new organism is also able to direct forces which the ordinary human body cannot manipulate. Thus, the true Magician finds himself in a new world, and rear-

ranges it in ways that seem miraculous to ignorant bystanders. He denies and destroys his old "self," for that false self really is non-existent. Thus all magic includes self-immolation. But out of the destroyed false "self," sacrificed upon the flaming pyre of right knowledge, rises, like the fabled Phoenix, the true Self. And this regenerated Self is the solar being whose instruments are the regenerated human consciousness and sub-consciousness. A real Magician is consciously identified with the great Intelligence whose physical brain is the Sun. There's a real occult statement for you. It says much in few words. May you extract from it its full meaning. (Keys 13, 16, 19)

This same Sun-Spirit is the Holy Guardian Angel pictured in Key 14. Fortunately for us, we do not have to perform the Great Work with no more than the meager equipment afforded by our personal consciousness. That personal consciousness is being worked upon, and at one stage of the work it is utterly broken up, in order that it may be reconstituted. Thus, you will not fail to notice that the lightning-flash in Key 16 comes from outside the Tower, and springs from a solar disk. Adepts who are close to the final realization say with St. Paul, "I die daily." They are conscious of the dissolution of the persons they used to be, and they rejoice in it. In alchemy this stage of the Great Work is called putrefaction, because it is actually the complete disorganization of all the combinations which entered into the make-up of the old personality. Refusal to enter into this stage of the Great Work is what keeps so many students from making any practical demonstration. Remember, YOU CANNOT STAY AS YOU ARE AND BECOME AN ADEPT. The path is a path of reorganization, and to gain the crown at its end,

you must pass far beyond the states and conditions of ordinary human personality. (Keys 14, 16, 18)

What is the particular problem confronting you now? That is your starting-point. Try now to realize that the real nature of that problem is this: YOU ARE MISTAKEN ABOUT SOMETHING. And what you are ignorant of, primarily, is some aspect of your own real power. This is power enough to enable you to meet that problem. There is wisdom enough to correct your error. But nothing will help you so long as you hang onto the error. This problem you are facing is no real exception to the general perfection of the cosmic order. It is really an opportunity, but first of all an opportunity for you to get rid of some pet bit of nonsense that you're treasuring. That's what few people like to be told, but the few who have ears to hear become the masters and adepts that we hear so much about. The ordinary human reaction to any problem is either to run away from it, or else to blame somebody else, or the stars, or Fate, or Karma for it. The unusual reaction to a problem is to see in it an opportunity for the unveiling of some hither unrecognized aspect of truth. You have heard of "The Dweller on the Threshold," perhaps? And if you are well-read on this particular occult topic you know that the "Dweller" is none other than your false self. But on what threshold does he stand? On the threshold of the adytum of "god-nourished silence." On the threshold of the Gate of Eden. On the threshold of Paradise. And don't forget that paradise means literally "an enclosure." The path of liberation leads within. The powers that release us are within. What more need be said? (Keys 15, 16, 17)

Reverse the ordinary attitudes of ordinary men, and you attain to the consciousness of the adept. You do not become anything that you are not now. Strange doctrine this, but true. You do not become, but you do enter into a new region of knowledge. You do not add to yourself anything. You find what you already possess. Franklin and Galvanai and Faraday and Edison did not bring electricity into the universe. Their knowledge of it was the gem of this electrical age. Reverse the ordinary states of human consciousness and you die to the personality that you were while those states dominated your mind. You die, but in dying you learn experimentally that there is no death, and find yourself liberated from the notion that you must have a physical body in order to be alive. For those experiences which abolish the consciousness of death come relatively early in the path of liberation. Reverse the false opinions of "this world" and you will find that the "Knowledge and Conversation of the Holy Guardian Angel" is actually SELF-KNOWLEDGE. Can I be plainer? Yet know many will hear and understand? But listen again to the words of the wise, written at the beginning of the Fama Fraternitatis, where they say that book was written "that man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth into Nature." (Keys 12, 13, 14)

Remember, too, that the Life-Power has to be incorporated in an organism before its higher manifestations may be expressed here on the physical plane. This is the hidden mystery of "the Word made flesh." The natural man has a natural man's body. An adept has an adept's body. The body you have now is the seed-form from which you may develop a yet higher organism; but you must participate

consciously in the development. The actual building of your new body is accomplished at subconscious levels, as is intimated by the moon above the path in Key 18. The way, or method, whereby this is accomplished is the middle way between the extremes of artificiality and the general averages of the merely natural. This way leads to actual regeneration. This is no mere mystical or metaphysical term – regeneration. It is an actual generative process occurring in the practical occultist's physical body. As a result of it he develops an organ of the solar consciousness already mentioned in this lesson, and then the personal conscious and subconscious life is renewed, and becomes as a little child. From this regeneration one passes to the next stage of unfoldment, pictured in Key 20. This is the stage of actual release from three-dimensional limitations. It is the stage of unfoldment in which the ordinary restrictions of time and space do not affect the adept's action. (Keys 18, 19, 20)

This that I am speaking of is not so far off in the future as you may suppose. It is a false doctrine that puts this realization so far ahead of us. If we have mentality to grasp the principle we have already arrived at the state where a large degree of realization is possible. This message is not sent you as a promise of what you may accomplish in twenty incarnations hence, or in some after-life to which death is the portal. It is a message of hope for the here and now, intended to arouse your expectancy of better conditions for this life. Remember you ARE a fourth-dimensional being. You are not really bound as you seem to be by Space and Time. Your effective range, so to say, is far beyond what most persons suppose. Right now you can and do, heal or hurt at a distance, and your personal

activity affects the lives of others who may live thousands of miles away. What these lessons, and all teaching emanating from the Inner School, aim to accomplish is to awaken you to a realization of what you really are. You must know what you are doing, before you can do it intelligently, before you can bring your performance up to the standard of virtuosity we call "adeptship." Possibly it may seem to you that I set too high a mark. Not so. The world needs healers, needs thinkers who can consciously project constructive imagery into mental space. Many are called, and if few are chosen, it is only because, with all that has been said and written about practical occultism, only a few are really working.

## **Meditations**

**FIRST DAY:** Keys 12, 16, 20. The movement of universal forces is the basis of all my personal activity. Let me be free from the delusion of separateness. Let me be free from belief that I am bound by Time and Space. **DOING NOTHING OF MYSELF, I YET ENTER FREELY INTO ALL ACTIVITY, FOR MY REAL LIFE IS THE UNIVERSAL LIFE.**

**SECOND DAY:** Keys 13, 16, 19. All things are made new for me this day. The errors of the past cannot imprison me. Today, even today, I am a new creature. **THE SEED OF THE NEW LIFE SPRINGS WITHIN ME INTO ITS UNFOLDMENT, BREAKING DOWN ALL BARRIERS, AND UNITING ME CONSCIOUSLY TO THE RADIANCE OF MY SHINING SELF.**

THIRD DAY: Keys 14, 16, 18. My personal consciousness is being transmuted by my true Self. Its inspiration shatters the delusion which is the only bondage. In my flesh the magic flaming sword turns every way to cut off all that is false. THE ALCHEMY OF THE SPIRIT TRANSMUTES MY BONDAGE INTO FREEDOM AND I PRESS ONWARD TO THE GOAL OF PERFECT REALIZATION.

FOURTH DAY: Keys 15, 16, 17. I rejoice at this day's problems. They are opportunities to break down the walls of ignorance. I watch expectantly for the unveiling of Truth. MY PROBLEM IS MY OPPORTUNITY TO OVERCOME ERROR AND SEE THE BEAUTY THAT REALLY IS.

FIFTH DAY: Keys 12, 13, 14. The more I yield to the One Life, the more it yields itself to me. What I was dies out as what I am becomes ever clearer. I am safely guided through this day. SUPPORTED BY THE ONE GREAT LIFE, THROUGH ALL APPEARANCES OF CHANGE, ALL MY PERSONAL FORCES ARE TRULY ADJUSTED BY THE ONE SELF.

SIXTH DAY: Keys 18, 19, 20. My sub-consciousness is continually at work to build me a finer body. In that body is awakening the new life of the spiritual man that I truly am. I am set free from every limitation. MY BODY IS REGENERATED INTO THE DIVINE LIKENESS WHICH KNOWS NO BONDAGE TO TIME OR SPACE.

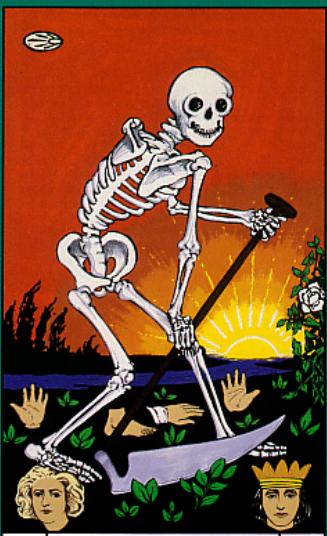
	13	14	15	
1	16	17	18	
	19	20	21	34

**Class 1**  
**(Key 17) Isis Unveiled**

**X & + = Double Cross (Excluding Center Key) adds to 34**

**(8 Spokes)**

On the Fool's garments are ten wheels, each having eight spokes. The same arrangement appears at the center of the wheel on Key 10, on the stars of Key 17, and is the basis of the disposition of the sun's rays on Key 19. This arrangement of four lines so as to form eight angles of 45 degrees is an important clue to the right use of Tarot. If we imagine such a double cross as being drawn on a table, and then place eight Tarot Keys at the extremities of the lines, and a ninth Key at the center, we shall form a combination of symbols which has power to bring out meanings of the Keys which would not be so apparent if the cards were considered separately.



13 DEATH ☷



14 TEMPERANCE ☷



15 THE DEVIL ☷



16 THE TOWER ☷



17 THE STAR ☷



18 THE MOON ☷



19 THE SUN ☷



20 JUDGEMENT ☷



21 THE WORLD ☷

The tableau for this week is

13	14	15
16	17	18
19	20	21

The magic square is:

16	21	14
15	17	19
20	13	18

The central Key in both arrangements is No. 17, THE STAR. The constant summation of the magic square is 51. It shows discrimination (Key 6) as the manifestation of attentive observation (Key 1) through Intuition (Key 5). This tableau emphasizes the importance of observation, attention, concentration and all else that the Magician symbolizes, in relation to discrimination. What is pictured in Key 6 is the outcome of Intuition, to be sure, but Intuition does not work unless observation at self-conscious levels has been called into play. Intuition supplies what self-conscious reasoning and observation cannot give – yet at the same time, Intuition requires that self-conscious reasoning and observation shall first have provided the mind with materials to work upon. We arrange the elements of life at self-conscious levels, as the Magician arranges his implements on the table. Then, when the arrangement is finished, the Hierophant gives us the mean-

ing of the arrangement. But no meaning can be given until the arranged has been made.

Note that the number 51 is  $3 \times 17$ , the number of the Key at the center of the magic square. This, of course, holds good for the central Keys of all the other magic squares in this series. Their constant summation is always three times the number printed on the central Key. And in all instances, as in this, it points to the operation of the central Key at the three great levels of consciousness: super-consciousness, self-consciousness and sub-consciousness. And in this ninefold arrangement, the upper row of Keys represents super-conscious manifestations, the middle row stands for self-conscious manifestations, and the bottom row symbolizes subconscious manifestations of the powers represented by the keys.

The main idea to bring out of this tableau is that Nature unveils herself. It is not we who unveil her. Even though we know that the veil hiding Isis is but the veil of our own ignorance, yet even that veil is lifted by Isis herself. For nature is but the power of the Spirit, "the mysterious power, difficult to cross over," as it is called in the Bhagavad-Gita. Nature is Spirit in action, and your own quest for reality is another phase of that same action. Spirit is the actual true Self. In us it works to bring about the changes in our personal vehicles which constitute our enlightenment. You who read this lesson read it because Spirit, your real Self, has brought you to this present stage of the Great Work. Spirit speaks to you through these words, or, I might say, these lessons are a means whereby the true I AM makes Itself known to you.

Eliphas Levi says: "Death has not existence in the Sanctum Regnum of existence. A change, however awful,

demonstrates movement, and movement is life; those only who have attempted to check the disrobing of the spirit have tried to create a real death. We are all dying and being renewed every day, because every day our bodies have changed to some extent. Understand well that the life-current of the progress of souls is regulated by a law of development, which carries the individual ever upward." It is by this dying and renewal that Truth becomes manifest to us. We must be receptive, if we would learn the inner doctrine. We cannot be properly receptive until we have rid ourselves of our false personalities. And when we know how to redirect and sublimate the currents of the Great Magical Agent, which brings death to us until we have subdued it, we are unable to partake in the higher consciousness pictured in Key 21. (Keys 13, 17, 21)

One practical observance needs to be insisted upon. It is that of tempering all activities through the exercise of their opposites. Here, again, Levi has words of wisdom. "If you desire long life and health avoid all excesses, carry nothing to extremes. So when you have passed beyond the mortal sphere by the allurements of ecstasy, return to yourself, seek repose and enjoy the pleasures which life supplies for the wise, but do not indulge yourself too freely. Let there be no misunderstanding. To vanquish an enemy there must be no running away: true victory can only follow meeting him face to face, joining in a struggle, and so showing your command over him." Only a balanced person can be a practical occultist. Only a balanced person, thoroughly poised in mind, emotions and body, can look without danger on the face of Truth. Consider well the balanced disposition of the stars in Key 17. If you would enter fully into the realization of your fourth-

dimensional nature, you must first of all achieve equilibrium between the conscious and subconscious elements of your mentality. Then from that equilibrium will spring a new awareness of the meaning of personality (typified by the child in Key 20), and in that awareness you will KNOW yourself as freed from Time and Space and all the forms of bondage growing out of these illusions. (Keys 14, 17, 20)

Again, let me remind you that practical occultism is not a method for avoiding problems. It is a method for solving them, and every solution is a revelation of truth. On some versions of the 15<sup>th</sup> Key, one sees the word SOLVE written on the uplifted arm of the fiend, and COAGULA written on the other. To be able to solve, and then to be able to coagulate the solution into a new form that is the opportunity offered us by all our problems. Thus, you will not forget that the astrological symbol of the sign Aquarius is also the alchemical symbol of dissolution, that is, of analysis. Analysis divests Truth of her veils. But unless we realize that there is always, besides the way of the senses, another approach to Truth, we shall not always solve our problems. This is the lesson of Key 19, in this connection. Until we are ready to be instructed by that which we cannot receive through mere sensory channels, the significance of many a problem must be veiled from us. Conscious acceptance of the possibility of enlightenment from super-conscious sources is the meaning of the gesture of the boy in Key 19. It is also the meaning of the uplifted wand of the Magician. Bear this well in mind. (Keys 15, 17, 19)

In Key 16 you will notice that the twenty-two Yods are shown in two groups. At the right of the Tower are

ten, arranged in the form of the Qabalistic Tree of Life. At the left of the Tower the remaining twelve are so disposed that the arrangement suggests two circles, one above the other, like a figure "8." The Tower itself is built on an isolated peak of rock, and its twenty-two courses are of white brick, symbol of the "moonshine" of human opinion. The Yods represent the whole Tarot, and the twenty-two forces represented by the Keys. What is intimated is that the forces in question have no physical or "material" foundation. They support themselves, and they are floating, like the Yods, in the atmosphere, or in free space. The error of errors is this belief of ours in the importance of form, this dependence of ours upon things. Immortal forces project themselves into our material existence (including our bodies and their physical environment). Things are the external manifestation of invisible and internal realities. Thus the kneeling figure in Key 17 is nude, in contrast to the garmented figures that fall from the Tower. And the whole symbolism of Key 17 is a picture of smoothly flowing fluidic motion, in contrast to the apparent fixity of the Tower and its rocky base. What holds us back from progress is this insane desire of ours to preserve the particular forms of existence which we have enjoyed. Thus as the bottom of the path on Key 18 is a hard-shelled animal. Farther up the path are the relatively soft-skinned dog and wolf. In the middle distance are towers representing the works of man, but between them there is an opening, and the Way of Return leads far beyond them. Far beyond all structure, far beyond all protection of mere form. And in the practical work to which Key 18 refers, the gradual unfoldment of the powers within us does change even our bodies so that they become less and less

dense, until finally, in adeptship, we reach a stage wherein their structure is so altered that it is relatively easy to disintegrate them, or at least raise their vibrations from the physical plane to higher octaves of manifestation. Only he who is free from bondage to form and structure ever attains the great heights of adeptship. (Keys 16, 17, 18)

This is one of the main reasons why we must occupy ourselves with thoughts about death, until we see why the death of physical bodies is a beneficent provision of nature. So long as we fear death, we cannot master the forces that will free us from death. You cannot study anything you loathe closely enough to find out its secret. Not until our consciousness is changed from its fatal preoccupation with form, and made to concern itself more and more with the ONE POWER which governs the projection of form into the conditions of Time and Space, can we be free. When we have become sufficiently aware also that our real Being is one with ETERNAL BEING, from this point on we welcome problems. However terrifying the face of circumstance, we know that dwelling within us is the Lord of Circumstance. He who is consciously aware of the real nature of the SELF is preserved by that knowledge from all evil. (Keys 13, 14, 15)

I have said that the regenerated man has a solar consciousness. Other occultists speak of his having a solar body. The two statements are really one. But there is a danger that they may be misinterpreted. It is not meant that we somehow identify ourselves with A being whose organism is the solar system in which we live. Rather is it meant that we identify ourselves with THE ONE BEING whose body is the entire universe. It is true that we progress to this identification by stages, and that one of

those stages is that in which the True Self is known to be the Solar Logos, whose brain in our solar system is the Sun, and whose body is composed of all else that is in that solar system. But we do not stop with that. And we arrive at that stage by reason of a change in our own physical bodies, which enables them to receive the impulses of super-conscious Intelligence relayed to us from the solar brain of our particular world-system. When this awareness is perfected, we function as immediate expressions of the Solar Intelligence, and share Its perfect fourth-dimensional awareness. The ordinary human body cannot act as an instrument for the solar Intelligence, because there is not yet developed within it the organ of such awareness. That organ is the "single eye" to which Jesus referred in his cryptic statement: "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This is not a metaphysical statement, nor a mere metaphor. The pineal gland is the single eye, and when it is in full development, instead of in the rudimentary state characteristic of most persons, it gives us a new order of vision. In that order of vision, one outstanding feature is direct cognition or perception of the ABSOLUTE UNITY of existence. Ordinary sight is concerned with light and shade, with innumerable pairs of opposites. The SOLAR CONSCIOUSNESS sees unity only, and that man or woman who, having developed the single eye, has a body capable of receiving the vibrations of the Solar Consciousness, is freed from the influence of all these pairs of opposites. We ordinarily think of ourselves as beings, and of the universe as something in contrast to ourselves. We see the universe as consisting of a vast number of things. The Spiritual Knower perceives the

universe as ONE, and identifies himself with that ONE. In his consciousness there remains no trace of otherness. Note well that identification begins as an intellectual right classification. Before the full glory of the experience may come to us, we have to identify ourselves correctly, have to put ourselves in the proper category, have to perceive intellectually what is our true place in the universal order. This intellectual identification is an act of reason, and results in faith. The faith becomes a potent suggestion. The suggestion so acts upon subconsciousness that our bodies are regenerated. Then the third eye, which is the single eye, opens and we experience the full splendor of our real nature. I find no words for this, nor shall I waste time in vain attempts to do so. What had better be said is that this attainment is not far off for any reader of those pages who will seek to become ripe. (Keys 19, 20, 21)

### **Meditations**

**FIRST DAY:** Keys 13, 17, 21. The person that I was, even a moment ago, is no more, for the form of my existence is undergoing ceaseless transformations. The truth I see today was hid from me yesterday by the form my personal consciousness assumed yesterday. The perfect realization towards which I move will find me yet more transformed. **AS I CHANGE, TRUTH BECOMES CLEARER TO ME, AND AT LAST I SHALL ACHIEVE PERFECT IDENTIFICATION WITH UNIVERSAL SPIRIT.**

**SECOND DAY:** Keys 14, 17, 20. Let me be free this day from the influence of the pairs of opposites. Truth is ONE, and not TWO. I am a center of expression for that

ONE BEING which IS this moment, and in every moment, free from the duality of Time and Space. THE REAL SELF EQUILIBRATES ALL MY PERSONAL ACTIVITIES, REVEALS TRUTH TO ME, AND SETS ME FREE FROM MORTALITY.

THIRD DAY: Keys 15, 17, 19. My real SELF solves all problems. The solutions reveal truth to me. Solutions may come, and do come, from sources wholly outside the limitations of my sensory awareness. I WELCOME PROBLEMS BECAUSE THEY ARE OPPORTUNITIES TO SEE NEW ASPECTS OF TRUTH AND MAKE MANIFEST POWERS BEYOND THOSE AFFECTING MY PHYSICAL SENSES.

FOURTH DAY: Keys 16, 17, 18. My personal existence is the expression of forces having NO MATERIAL basis. My personality is not a form, but a flux. My body is not a given thing, but an evolving instrument, being made ever finer for the uses of my Self. I RELY ON SPIRIT, NOT ON FORM, ON MOVEMENT, NOT ON STRUCTURE; EVEN IN MY PHYSICAL BODY, I AM CHANGING DAILY INTO A MORE RESPONSIVE INSTRUMENT OF THE LIFE-POWER.

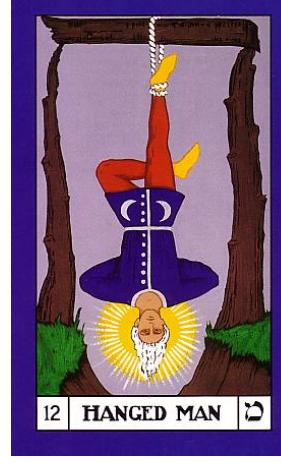
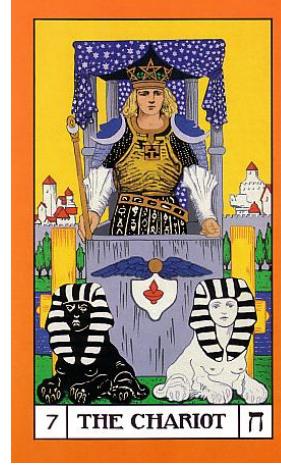
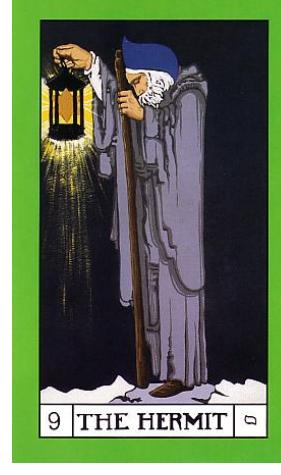
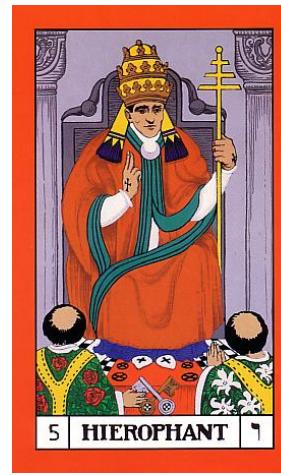
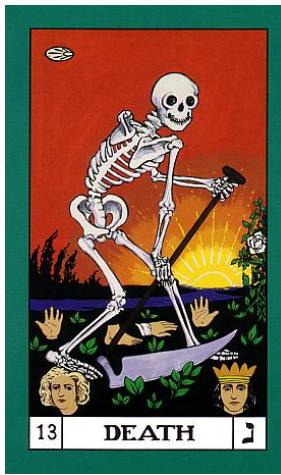
FIFTH DAY: Keys 13, 14, 15. I cannot die, because I was never born. This incarnation of mine is but a stage of the Great Work. The only evil consists in the belief that one can stand still. I WELCOME EVERY CHANGE, BECAUSE I KNOW THAT MY TRUE SELF IS SHAPING MY PERSONALITY DAY BY DAY INTO A

MEANS MORE PERFECT FOR THE SOLUTION OF  
EVERY PROBLEM.

SIXTH DAY: Keys 19, 20, 21. This personality of mine is even now experiencing regeneration. I am already a fourth-dimensional immortal, and not a three-dimensional mortal. My true Self is the SINGLE IDENTITY animating the whole universe. TODAY I AM A NEW CREATURE, AWAKENED FROM THE NIGHTMARE OF MORTALITY, CONSCIOUSLY ONE WITH THE SPIRITUAL REALITY OF ALL THINGS.

### Bondage - Jupiter Magic Square

	3	13	14	0	30
1st	8	6	5	11	30
Stage	4	10	9	7	30
	15	1	2	12	30
	30	30	30	30	30



The Tarot tableau for this lesson is

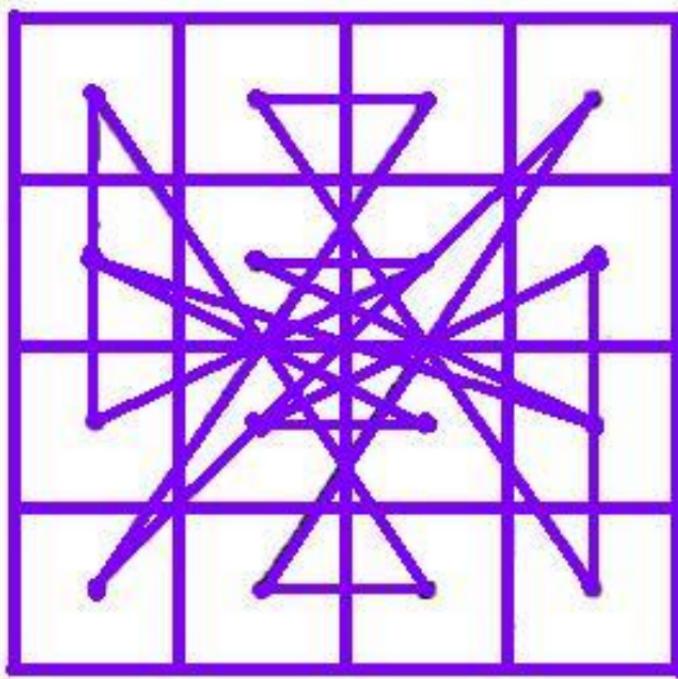
3	13	14	0
8	6	5	11
4	10	9	7
15	1	2	12

Lay out the Keys as above. Inspect the tableau before you begin reading the lesson. The combinations are different from those to which you are accustomed. Let your sub-consciousness receive the impression of the whole tableau at first. Then see what you can discover concerning its details before turning this page.

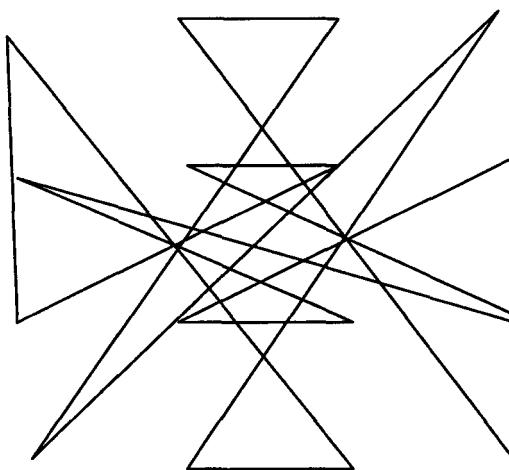
This is the first of the seven “Jupiter” magic squares upon which this lesson and the next six will be based. It is a symmetrical arrangement of numbers which produces the magical figure called the Sigil of Jupiter.

The sigil is made by connecting the central points of the sixteen cells of a Jupiter square. The center of the square numbered 0 is the beginning and end of the line forming the sigil. Straight lines connect the centers of the cells in the order of the numbers from 0 to 15. The resultant figure is shown below. In ceremonial and talismanic magic, this figure is used in operations of Jupiter. It is then drawn with violet ink, paint or crayon.

There are other magic squares of sixteen numbers, but this particular arrangement has been handed down to us as having special potency in Jupiterian operations. Its har-



monious character, considered merely as a balanced system of lines, is obvious at first glance.



In these Jupiter squares notice that the first and third, and second and fourth, numbers on the diagonal lines are extremes whose mean term is shown by the number between them. On the diagonal running from the upper right corner to the lower left, 0 and 10 are extremes balanced by 5, and 5 and 15 are extremes balanced by 10. On the other diagonal 3 and 9 are extremes balanced by 6, while 6 and 12 are balanced by 9.

Again, the sum of any two numbers diametrically opposed, as 0 and 15, 1 and 14, 4 and 11, or 7 and 8, is always the same. In this square the constant total is always 15. Thus, the whole square corresponds to the first stage of spiritual unfoldment, represented by Key 15. Thus we know that this square has to do with the initial recognition of bondage, the facing of a problem. It is also connected with the Qabalistic ideas related to the 26<sup>th</sup> path on the Tree of Life, termed The Renewing Intelligence.

In the meditations for this lesson and the next six, the fundamental ideas will be taken from the four horizontal and the two diagonal rows of Keys. We shall also make some use of ideas suggested by the Qabalistic meanings of the letters corresponding to the Keys. Each horizontal row will be read from right to left, Hebrew fashion. The diagonal row from upper right to lower left will be read from bottom to top, and the other diagonal will be read from the upper left to the lower right.

“I utter myself by seeing,” says the Book of Tokens, and in practical occultism we must always remember that the Heavenly Vision is the real cause of the Earthly Appearance. This physical universe is the embodiment of the mental seeing which is an essential quality of the Fiery Intelligence that is pictured by the Tarot Fool. Not yet do we share that vision, for it is beheld at a level which to us is super-conscious. Yet we are assured by the Wise that the Spirit of Life in us, is now and always the Seer of that glorious Beyond, which looms up to inconceivable heights, transcending the utmost that has yet been attained to by humanity (Key 0). This Seer is with us always. It is the genius represented by Key 14. From it we derive all our aspirations. From it comes not only the impulse to advance, but also the power to go ahead. For the One Seer is the One Actor, too, and from that One’s action all our deeds are derived (Key 14). Again, this One is the dissolver of all delusion. Steadily it moves in its progress from the darkness of the Unknown toward the sunlight of the perfect manifestation. Endlessly it reaps the fruit of the Past in the field of the Present. To the unwise it wears the grisly aspect of death, but to the knowers of reality, it is the Great Harvester, who becomes, in another guise, the

Sower of the New Day (Key 13). And the seed thus sown springs up in the rich fruitage of ideas and forms suggested by the ripening grain at the feet of the Empress. Even so, among the letters we are now considering does Daleth, symbol of the womb, follow Nun, which has for centuries upon centuries represented the Martian, masculine, phallic power. And thus our first series of Keys in this tableau ends with a Key corresponding to the fruitful mother, Venus. It is related psychologically to the creative function of the subconscious mind. Vision, experiment, action, and the formulation of a new mental pattern are suggested by this series of Keys. Students familiar with astrology should note that the planetary sequence suggested is the iconoclastic Uranus, the expansive and orderly Jupiter, the transforming and disintegrating Mars, and the formative and integrative Venus.

The conjoined powers of Venus and Saturn are represented by the Key beginning the second row. Equilibrium is always the basis of the work of the practical occultist. Never does he seek to escape from the true order of the universe. Never does he seek to evade it. Practical occultism is living the law. It is strict conformity in action to the way things really are. This requires true imagination (Venus) and concrete embodiment of that imagery in external forms of procedure (Saturn). Venus, again, as ruler of the formative and image-making power of subconsciousness, is dominant in the next Key of the second row. But here her power is linked with that of the Moon, represented in Tarot by the High Priestess. If we seek to square our lives with the true order of the universe, we must invoke the power of intuition. We must learn from our observation of what is below in the field of sensation,

but we cannot know the meaning of what we observe unless it be imparted to us from what Tarot pictures as the Hierophant. When we are so instructed, what really occurs is that we become partakers in the Life-Power's perfect memory of the significance of all that exists. The One Spirit knows, at this very instant, the exact nature of the glorious opportunity which presents itself to us in the guise of a terrifying problem. It will share that knowledge with us, if we listen. Thus, and thus only, may we attain that fine balance of personal mental powers represented by the third Key in this second row. The harmony between the two modes of personal mentality, self-consciousness and sub-consciousness, and their happy relation to each other and to the super-consciousness Self, are the direct consequences of listening repeatedly to the Inner Voice, and of obeying its instruction. Thus comes true discrimination, and thus comes, too, that ability to utilize the law which is represented by the final card of the second row. When we are always obedient to the Inner Voice, then the suggestions transmitted to the human level of sub-consciousness, symbolized by the woman in Key 8, are invariably constructive. From this level they automatically descend to the sub-human levels that are typified by the lion. We do not have to trouble ourselves about this transmission. It works perfectly without any conscious interference on our part. All the powers of nature obey us without question if we obey the Inner Voice. This, in the plainest of language, is the Great Secret of practical occultism.

The third row of Keys begins with the Chariot, related to the sign of Cancer, and so to the combined influences of the Moon and Jupiter. He who would meet and solve his problems must continually remind himself that his per-

sonal existence is a vehicle of expression for the universal Life-Power. Our personal lives are direct expressions of the cosmic order, and manifestations of a Power ever victorious. No matter what the appearances of the moment may be, each of us is in exactly the situation which at that moment is requisite for the expression of the perfect Order and Beauty of the One Being. Over us, ever observing our progress, stands the Silent Watcher, lighting the upward path (Key 9). No slightest detail of our daily lives can possibly be excluded from the sequence of Divine Manifestation. Whatever seems otherwise is merely evidence of temporary delusion, and even that delusion has its place in the Great Plan (Key 10). Not for one moment is the vigilance of the Supreme Self relaxed. Not for one moment is there any cessation of the supervision which the Life-Power exercises over the whole process of its self-manifestation, and that process includes the life-history of every human being (Key 4).

Thus, the fourth row of Keys begins with the Hanged Man, symbol of the utter dependence of personal existence upon the great Tree of Universal Life. The message of this Key is here, as always, the truth that we must make conscious surrender of even the least details of personal existence to the supervision of the Life-Power. We must practice this, because it does not "come natural." All the superficial evidence of the senses is against it, and to overcome the influence of this sensory illusion, together with the hypnosis of delusion which afflicts the race-mind with the sense of separateness, continual repetition of the conscious attitude of surrender is necessary (Key 12). Every such repetition leaves its mark on the personal memory, and eventually the attitude of surrender becomes

second nature. When this is accomplished, one result is that we begin to be able to read the scroll of the Universal Memory. For it is the sense of personal separateness that prevents us from so doing now. That is to say, our belief that we are separate constitutes a suggestion which is accepted by the subconscious mind, and the response to that suggestion is what keeps us from reading that part of the High Priestess' scroll which was inscribed before our physical birth into this present incarnation. As soon as we realize that our present personal life is in all respects continuous with the stream of universal existence, we shall begin to recover knowledge of events that occurred before the date of our birth (Key 2). Such knowledge is often essential to the solution of the more important problems that confront us. Furthermore, as the inverted pentagram on the Devil's head implies, every problem is fundamentally one of ignorance, and the root of all ignorance is some form of the delusion of separateness. This ignorance is to be overcome by conscious mental activity, at the level represented by the third Key in the fourth row of the square. The transforming power has its field of operation at the self-conscious level. On the one hand, we have to be intentionally and consciously receptive to the descent of knowledge and power to the plane of sub-consciousness. Thus the matter of primary importance, as shown by the position of the Magician in the Tarot series, and by the number printed on that Key, is that of our location in the cosmic scheme. By this I mean that everything depends upon our appraisal of the place of human personality in the cosmic order. If we know where we are, if we understand the nature of our self-consciousness, if we know its powers, and make right use of them, everything else fol-

lows automatically (Key 1). This may sound almost too easy, but we must remember that the great Masters all declare, with Jesus, "My yoke is easy, and my burden is light." And this should be borne in mind when we are considering the final Key of this series. The fearsome aspect of the Devil is nothing but delusion. There is no reality in the universe corresponding to this dreadful figure. For the perfect knowledge of the Life-Power, there are no problems whatever, nor any ignorance at all. The true Self of you, at this very moment, knows just what you must do to be free from whatever form of bondage seems now to limit you. Mentally relate yourself to that liberating power and you will find the solution of the problem (Key 15).

### **Meditations**

**FIRST DAY:** Keys 0, 14, 13, 3. The vision of my joyous destiny is even now perceived by my true Self. That Self directs the alchemical operation, which transmutes my personality into a more adequate vehicle of its manifestation. In the field of my personal life it reaps the harvest of Yesterday and sows the seed of Tomorrow. **MY EARTHLY LIFE TODAY IS THE REALIZATION OF THE HEAVENLY PATTERN.**

**SECOND DAY:** Keys 11, 5, 6, 8. Today I live the law. I hear and obey the Inner Voice. Consciously and sub-consciously I am in harmony with my true Self. **ALL POWER IS GIVEN ME OF MY FATHER IN HEAVEN.**

**THIRD DAY:** Keys 7, 9, 10, 4. My personal life is the field of a cosmic manifestation. I move upward toward

what I really am. My inevitable destiny is release from every form of delusion. **MY BIRTHRIGHT IS PERFECT MASTERY OF CIRCUMSTANCE.**

**FOURTH DAY:** Keys 12, 2, 1, 15. Today I renounce every appearance of separateness. This day's thoughts and deeds are related to all that has ever gone before. I know my rightful place in the Great Whole. **MY PROBLEM IS MY OPPORTUNITY.**

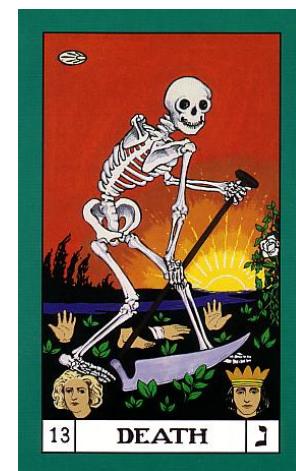
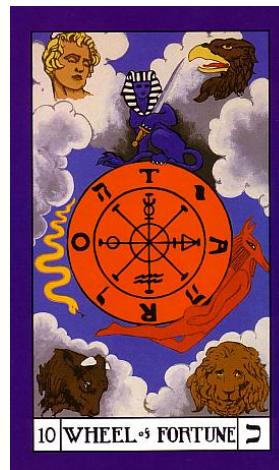
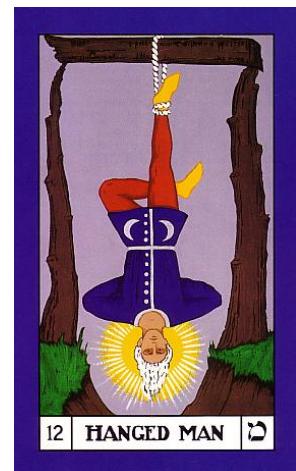
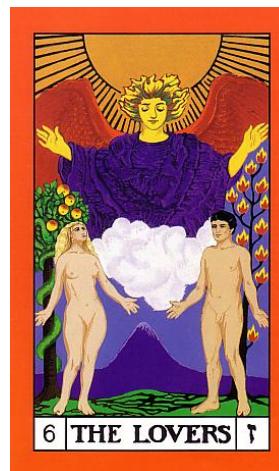
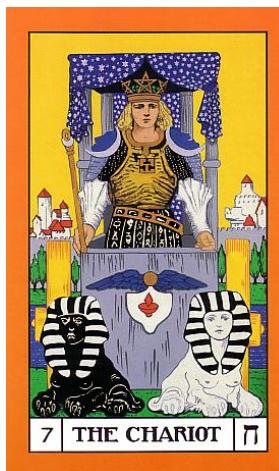
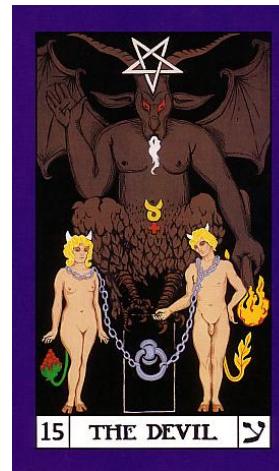
**FIFTH DAY:** Keys 15, 10, 5, 0. I fear no evil. For this day's experience is part of the manifestation of a perfect Order. Let me hear the Voice that expounds its true meaning. **LET ME SHARE NOW IN THE HEAVENLY VISION.**

**SIXTH DAY:** Keys 3, 6, 9, 12. The door of opportunity opens to me this day. Let me have discrimination to perceive it. Let me remember always that I advance steadily toward the heights of conscious mastery. **FOR THIS, MY PERSONAL LIFE, IS BUT THE EARTHLY UTTERANCE OF THE HEAVENLY WORD.**



### Awakening - Jupiter Magic Square

	4	14	15	1	34
2nd	9	7	6	12	34
Stage	5	11	10	8	34
	16	2	3	13	34
	34	34	34	34	34



The Tarot tableau for this lesson is

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

For the special purpose of these lessons I am using the four horizontal rows of these magic squares, reading them from right to left. For the formulation of the meditations, the same reading is followed for the first four days. The meditation for the fifth day follows the diagonal upward from left lower to right upper corner, and the meditation for the sixth day follows the descending diagonal from left upper to right lower corner. But it must be remembered that this is by no means the only way to read the square. Each row may be read in either direction, horizontally, diagonally, or vertically, and just as their addition is always the same, so is their meaning. But that meaning emerges from a different sequence along any line. The sequences not utilized in these lessons should be studied, as well as those which are the basis of the present verbal presentation of the teaching.

For example, the outcome of the sequence 4, 14, 15, 1 is precisely the same as that of the sequence 1, 15, 14, 4 and that outcome is represented by the number 34, which is the constant sum of every row of this particular magic square. That is to say, the constant meaning of all sequences in this square is represented in numbers by 7,

considered as the expression of the power of 4 through the agency of 3. Or in Tarot, the constant meaning of all additions of these rows of Keys is summarized in the Chariot, considered as being the representation of the expression of the power symbolized by the Emperor through the agency represented by the Empress.

But it is important to remember that there are many ways in which this result may be reached. There are four horizontal, four vertical, and two diagonal rows, all adding to 34, or ten in all. And since each of these may be read in two directions, this square presents twenty different ways of arriving at the same final result. All twenty should be considered, because no two ways are precisely alike, since the progress of ideas in each instance follows a different order. The value of working out each sequence is that, although one arrives always at the same result, and thus continually repeats the fundamental idea, there are twenty different approaches to it, so that variety is secured, as well as repetition.

This week we begin with the Magician and end with the Tower, so that this whole square is in some measure concerned with the second stage of spiritual unfoldment, which is represented by the latter Key. Notice, too, that the constant summation of the various rows is esoterically related to the number of the 16<sup>th</sup> Key, since the reduction of 16 is the same as the reduction of 34, namely, 7.

There can be no awakening for the inattentive man. He who is content with superficialities never gets to the second stage of unfoldment. By this I do not mean to say that some persons are doomed to eternal bondage. Rather do I wish to point out that all awakening is the consequence of aroused attention. Nobody remains forever con-

tent with superficialities. But some awaken gently, while others are rudely aroused by painful experiences, which force them to consider more attentively the nature of their surroundings. Perhaps our earlier awakenings are all more or less of the sort pictured by Key 16, but the time comes when our houses of delusion can be overthrown without the accompaniments of terror that are suggested by the symbolism of that Key. In a measure we are prepared for the event. Experience has taught us that no problem is solved until some structure of ignorance, some Tower of Babel, has been knocked down. Even then it often happens that we are astonished when the event does come to pass. For years, perhaps, we have cherished some delusion. Then, all at once, we have another glimpse of reality, and over goes another stronghold of error! Something we always supposed to be true turns out to be just the opposite.

Our power comes from above, and so do the higher forms of knowledge, but it is at the self-conscious level of our waking life that the transformations occur. Everything that constitutes our environment is subject to our self-conscious thought, and is a reflection of that thought. Self-consciousness is the Magician, is the transformer. We do not have to make it so, nor is occult training directed to this end. On the contrary, occult training is solely concerned with the right application of our inherent magical power (Key 1). Thus the first lesson to learn, whenever we are confronted by any appearance of restriction, by any semblance of bondage, is that this appearance is itself a form conjured up by our own magic power. Difficult as it is to accept, the occult doctrine is unequivocal. **EVERY APPEARANCE OF ADVERSITY IS BUILT UP BY**

THE MENTAL POWER WORKING THROUGH THE PERSON TO WHOM THAT APPEARANCE IS PRESENTED (Key 15). Thus, the true alchemist-magician looks upon no condition whatever as being really adverse. What appears to be so he regards as raw material for transmutation into the very forms of expression which will best suit his purposes (Key 14). Occult practice, in other words, does not confer magic power, nor enable one to attain it. What it does is to make us aware, through experience and reason, that we have magic power; and then such training is concerned with the orderly exercise of the power we have, to the end that by such exercise we shall see objectively around us a set of circumstances that agrees with our mentally conceived patterns (Key 4).

This does not mean, of course, that the true theurgist, or "God-worker," has power to impose upon the world around him a pattern which represents only his personal notions of the way he would like things to appear. Rather does it mean that he formulates patterns in accordance with the way things really are. He knows, in short, that he lives in a universe upon which he may depend for every good and perfect gift, and the beginning of all his projects is his recognition of the absolute dependability of the laws and forces of the universe (Key 12). His practice leads, too, to the perfect reciprocal activity of the conscious and subconscious modes of his personal mentality, and their harmonious relation to the super-conscious Self (Key 6). Thus, he becomes a conscious vehicle of the One Life-Power, and his magic succeeds because in every instance his personal volition is but the expression of the true cosmic order (Key 7). "My will is to do the will of him that

sent me,” is an accurate expression of the genuine theurgic state of mind (Key 9).

The real theurgist is said to tame wild beasts, because he thinks of all the forces in his environment as being essentially friendly to him. For him, Nature is never an enemy, but always an ally (Key 8). The play of forces around him is seen to be the manifestation of the same laws that are at work in his own being; and more than this, he recognizes the highest and dominant power in the cosmic mechanism as being identical with the principle of Individuality at the heart of his own being (Key 10). He understands himself to be the incarnate Law, and restores the Law-giver to His rightful place on the throne in the palace of human personality (Key 11). This understanding is his, not as a consequence of sterile speculation, not as the outcome of mere reasoning, but as the result of a vivid interior perception of the actual presence of the Ruling Power – a perception which has been described in these pages as hearing the Inner Voice (Key 5).

In every ritual of initiation, the candidate passes through a mystical death, and this dissolution refers to the passing away of the old notion of separate personality. The mortal, separate man must die. He must be reborn as the immortal man, one with the Father, before he can exercise his magical powers (Key 13). New mental imagery must take the place of the old race-thought. The very idea indicated by the word “man” must be reconceived; and thus we have in the Apocalypse the statement: “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” (Rev. 2.17) Similarly, in various occult

schools, the initiate adopts a new name representing his highest aspiration, or the mental conception of himself which his work is intended to build into his personality (Key 3). Yet this new name is not really new. Rather is it a restoration, or a reconstitution of something forgotten. Thus the Oracle tells us, “Explore the river of the soul, whence, and in what order, you have come.” Similarly, in the parable of the Prodigal Son, we read that he “came to himself.” At the basis of all magical work is recollection of the real meaning and power of the Self (Key 2). The lightning-flash of inspiration that awakens us, and at the same time overthrows our houses of delusion, is always a flash of this self-recollection. It is when we remember what we really are that we escape from the prison of the sense of separateness (Key 16).

Nearly always, our errors have their roots in fear; and generally those fears are part of the race-inheritance. The occult point-of-view is just the reverse of what so-called “common sense” dictates. The occult fourfold maxim runs, “Know, Will, Dare, and Be Silent;” but the race-mind has little courage. Popular proverbs disguise cowardice as prudence, and we are all more or less defeated with the poison (Key 16). Thus, absolute faith is indispensable for the practical occultist. Yet this is by no means blind faith. It is faith established by the most careful discrimination (Key 11). Such faith is established when persistent practice has made the sub-consciousness a clear mirror which reflects super-conscious knowledge into the field of self-conscious awareness (Key 6). The beginning of such discrimination in the mental attitude that the Magician typifies a continual self-reminder that every detail of one’s personal experience is a specialization of

power and consciousness descending from super-conscious levels; and habitual alertness, the fruit of practice in concentration, directed steadily to the watchful consideration of every detail of self-conscious experience (Key 1).

It cannot be said too often that magic effects no change whatever in the essential nature of things. Neither does it modify in the least the orderly sequence of cosmic manifestation. The magician awakens himself from a dream of delusion; that is all. He changes his point-of-view. He stops thinking of the world as his adversary, stops seeing it as something opposed to his will. Instead, he sees it as his domain, as the instrument of his self-expression, as something subordinate to the Spirit within him, which is his true Self. Seeing it thus, he so experiences it (Key 4). For such a one, all need for artificial means of self-protection ceases. For such a one, all the counsels of cowardice which the world calls "prudence" have not meaning. For he rests secure in the consciousness that even at this moment he is the direct vehicle of the ever victorious Lord of Creation (Key 7). He has transferred his consciousness from the outer rim of the Wheel of Fortune, with its succession of ups and downs, to the spiritual center where there are no fluctuations (Key 10). Not even death can frighten him, for when he has arrived at this state of consciousness he has made contact with that which is unaffected by any external change whatever. In that contact, he has found that even death is an aspect of the One Self. For the skeleton reaper in Key 13 is, in fact, a representation of the transforming power of that Self, even as the other Keys of the series are representations of other aspects of the same power (Key 13).

Such are some of the meanings of this tableau, but they do not exhaust the significance of the Keys. You will do well to make entries in your occult diary concerning any point that occurs to you as you look at the Keys. In your daily practice, it may be well to use only the four Keys concerned with the day's meditation for the last five minutes of the practice period. But at the beginning of each practice period the entire magic square should be laid out, and not less than five minutes should be devoted to careful study of the Keys and their relations to each other.

Another hint. In each row of Keys notice what Key links any particular Key to that which follows it in the row. For example, in the top row the first card is Key 1 and the second is Key 15. The link between these two is Key 14. But the link between Keys 15 and 14 is Key 1. And that between Keys 14 and 4 is Key 10. Follow out this hint with the other rows.

### **Meditations**

**FIRST DAY:** Keys 1, 15, 14, 4. I am a direct agent of the Limitless Life. The world that I see is the projection of my own mental patterns. My true Self transmutes every semblance of adversity into a means for the manifestation of my heart's desire. I RULE MY DOMAIN.

**SECOND DAY:** Keys 12, 6, 7, 9. Because I am essentially one with the Source of all existence, all things work together for my good. The elements of my personal consciousness are in harmony with themselves, and with the super-conscious Life which is their Source. My personal volition is not of myself, but is a calm expression of the

universal order. THE LIGHT THAT LIGHTETH EVERY MAN SHINES ON MY PATH.

THIRD DAY: Keys 8, 10, 11, 5. All Nature, and all her forces are my allies. The motive power of the cosmic mechanism is seated in my heart. I am the incarnate Law. THE WORD OF POWER UTTERS ITSELF WITHIN THE SANCTUARY OF MY INNER LIFE.

FOURTH DAY: Keys 13, 3, 2, 16. Today I die to all the delusions of the past. The New Image comes to life in my heart of hearts. I recollect my true place in the universal order. I WAKEN FROM DELUSION.

FIFTH DAY: Keys 16, 11, 6, 1. I dare to be what I truly am. My faith is immovable. For I know what must appear as the inevitable consequence of what I have already discovered. IT IS MY PREROGATIVE TO BE THE ADMINISTRATOR OF THE UNIVERSAL WILL.

SIXTH DAY: Keys 4, 7, 10, 13. The Spirit of Life, which I am, rules all things. It is ever victorious. It is even now the master of every condition. THIS DAY I DIS-SOLVE DELUSION.



### Revelation - Jupiter Magic Square

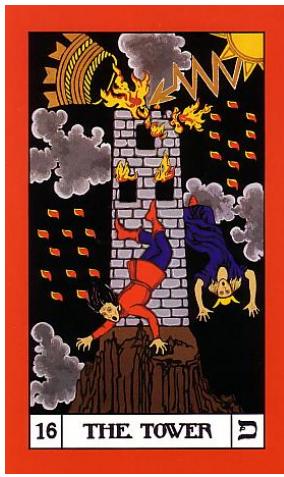
	5	15	16	2	38
3rd	10	8	7	13	38
Stage	6	12	11	9	38
	17	3	4	14	38
	38	38	38	38	38



5 HIEROPHANT ☰



15 THE DEVIL ☱



16 THE TOWER ☲



2 HIGH PRIESTESS ☲



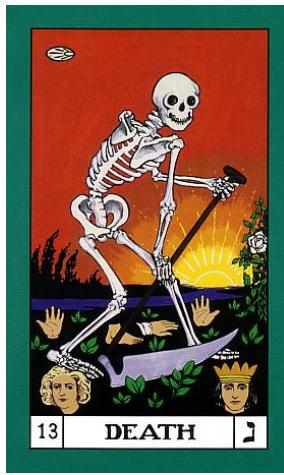
10 WHEEL OF FORTUNE ☱



8 STRENGTH ☰



7 THE CHARIOT ☲



13 DEATH ☱



6 THE LOVERS ☰



12 HANGED MAN ☱



11 JUSTICE ☲



9 THE HERMIT ☱



17 THE STAR ☰



3 THE EMPRESS ☰



4 THE EMPEROR ☲



14 TEMPERANCE ☱

The Tarot tableau for this lesson is

5	15	16	2
10	8	7	13
6	12	11	9
17	3	4	14

Its constant summation is 38. Thus the meaning of the twenty possible ways of reading the rows of cards is always represented by Key 11, Justice, considered as the working of the power represented by Key 8 through the agency symbolized by Key 3. This square also corresponds to the third stage of spiritual unfoldment, represented by Key 17.

Thus, we know that the constant significance of this square has to do with the manifestation of the Faithful Intelligence, represented by the letter Lamed and by Key 11. But we also know that the meaning of this square is limited to those aspects of the Faithful Intelligence which are the outcome of the operation of the Intelligence of the Secret of All Spiritual Activities (Key 8), through the agency of the Luminous Intelligence (Key 3). We know, too, that the whole tableau must relate to the unveiling of truth in the practice of meditation (Key 17).

Here we may also make a further application of the principle behind the hint given in the preceding lesson. Since the summation of every row of Keys in this square is 38, and may be represented by placing Keys 3 and 8 side by side, it is evident also that Key 5 has to be taken

into consideration in studying this tableau, because Key 5 is the link between Keys 3 and 8.

Meditation unveils truth, and thus establishes faith. But meditation is also a practice which utilizes the law that all the sub-human forms of universal energy are under control of the human sub-consciousness. This law, consciously recognized, and utilized to develop creative imagination, is what enables us to establish the true magical faith – the faith that moves mountains, overcomes disease, banishes poverty, and establishes happiness. Not blind faith, however; the woman seated on the throne of Justice in Tarot wears no blindfold. The faith of the occultist is based on tried and tested knowledge. His faith is the imaginative extension into the future of that which he actually knows now. In other words, the true magical faith is confident expectation that what really is will continue to be what it is. It is just the opposite of the blind faith which puts up petitions to a God who is supposed to be susceptible to flattery. To ask God to ward off calamity, or to plead with Him for special favors, is invariably to pray amiss. For such prayer assumes that He is the author of calamity, or that He is capricious.

To be sure, the occult doctrine agrees with Isaiah in declaring the One Life-Power to be the source of all conditions, including those we call “evil.” Certain it is, too, that the prayer of faith is answered, even though the God to whom it is addressed be wrongly conceived. No one who has given thoughtful attention to this subject can fail to be impressed by the incidents in the life of such a man as George Mueller, who conducted several orphanages in England upon the assumption that God answers prayer. Yet the occultist finds himself unable to accept Mueller’s

theology, for he knows there is no such God as Mueller so implicitly believed in.

What is the explanation? Simply, that Mueller's faith, blind though it was, had in it this element of truth. Nothing could shake his conviction that God is an unfailing source of supply for any good work. His faith, in short, was better than his theology. Here it is to be noted that his faith never wavered, no matter how adverse appearances seemed to be. Thus, he never really prayed that calamity might be averted. On the contrary, all his prayers were affirmative. He never lost the vision of the Life-Power as an unfailing source of supply.

The true magical faith has the same steadfast quality, because the practical occultist accumulates so many evidences that the Life-Power is dependable, that he never doubts that the mental patterns he conceives will be fully realized as objective conditions manifest on the physical plane.

The beginning of that faith is in recollection. By careful examination of the memory record of his own personal experience, the practical occultist learns to discern the operation of law in the events of his life. This careful examination of his own personal past is a regular part of his mediation practice. Every day he reviews the events of that day, in order to see how the law has been manifested in those events; and he also devotes much time to the examination of the events of his earlier years. Carrying himself back, he overcomes many of his earlier delusions. He has now the perspective of a wider experience and a higher type of knowledge. Thus, he is able to see how erroneous were many of the suppositions he once mistook for truths (Key 16). He recalls instances of seeming, adversi-

ty, and sees that often the very obstacles and limitations that distressed him were the actual causes of his real advance (Key 15). And when, in addition to the practice of recollection, he adds the practice of listening to the Inner Voice, he soon begins to understand how true it is that he has been under guidance, even in those periods of his life when he has seemed to be walking in utter darkness (Key 5).

As a result of this practice, he begins to understand the working of the law of transformation. He learns the futility of the ignorant desire to keep conditions as they are. He learns that the law of eternal progress demands that old forms must give place to the new ones. Thus, he comes eventually to discover the mystery of life behind the veil of death, for one certain result of meditation is the recovery of definite memories of past incarnations; and once the student has seen for himself that his present life is but one of a series, all fear of death leaves him (Key 13). From that time forward, he understands that the ephemeral personality is a vehicle for the eternal Self (Key 7). As he continues in his practice of recollection and mediation, it becomes increasingly evident to him that the outward conditions of his personal experience have been always the objectifications of his mental attitudes (Key 8). Furthermore, he discovers that even those mental attitudes which were pain-bearing were beneficent, in that they brought him corrective experience. It then becomes evident to him that even his mental unfoldment is a cosmic, as well as a personal, process. He traces his upward progress from earlier states of comparative ignorance to his present stage of better understanding, and sees that

every step was inevitable. Thenceforward, he has no doubt of the perfect completion of the process (Key 10).

In the early stages of spiritual development there is usually a strong sense of personal effort, even of struggle. For in those early stages the delusion of separateness is yet strong within us. But all the sages testify with one voice that this sense of effort is itself delusive. It is not we who do the work. It is the power of the One Self that carries us upward, and we are always under its beneficent supervision (Key 9). The practical occultist learns this truth by carefully examining the record of his own past life, and by careful observation of the lives of his contemporaries. Thus, he learns that every human personality is a direct expression of the law which maintains the perfect equilibrium of the cosmic order (Key 11). The direct consequence of this knowledge is the mental attitude of complete acquiescence. The true Initiate knows that the law is at work because he has seen it in various phases of his own life, and observed it in the lives of others. Thus, he surrenders himself to it without any reservation whatever (Key 12). This, of course, does not come all at once. There must be steady practice. The records of memory must be carefully scanned. They must be stripped of all disguise. The outcome of this occult practice, which is not unlike the catharsis employed in modern psycho-analysis, is to establish a harmonious reciprocal relation between the conscious and subconscious elements of the personal mental life. The perfected condition thus attained is represented in the symbolism of Key 6.

It will not escape the attention of the alert student that right meditation is really the work which leads to the Knowledge and Conversation of the Holy Guardian An-

gel. More, whenever right meditation is established, one perceives that the personal life is, and has been always, an alchemical operation directed by that Angela. That is to say, it is not we who make progress, but rather that our improved state of consciousness, with its accompanying increase in our ability to control circumstance, is the outcome of the operation of the true Self upon its vehicle, our personality. There is a direct hint of this in the words of Jesus, "I, if I be lifted up, will draw all men unto me." For these words imply the presence of a power superior to the personal man Jesus, and that power (which Jesus calls "Father") is truly the Divine Operator, who tempers our personal chemistry so that we become more suitable vehicles for expressing what It really is (key 14). No part of our personal equipment is separate from the universal Being. Do we see things as they really are? Then we are but sharing the Divine Vision. Our personal command of circumstance is none other than the Universal Dominion, expressed in the conditions of time and space that constitute our personal environment (Key 4). Even the subconscious gestation of mental images, in consequence of which new ideas come into being within our field of personal awareness, is really a universal process. For there is no plan of being where the Universal Life-Power is not present, nor is there any phase of activity in which it is not the real Actor (Key 3). Truth itself is identical with the One Spirit, and although it may seem to us, at first, that we uncover truth by meditation, the time will come when we understand that we are disposed by the One Self to adopt the practice of meditation. Thus, we begin to realize that any man in meditation is simply a specific example of the method whereby the real nature of the One Life un-

veils itself to human consciousness. God in us unveils Himself to Himself (Key 17).

Thus, when Patanjali says that meditation is unbroken flow of knowledge in a particular object, reflection will make it evident that true meditation is participation in the One Spirit's consciousness of that particular object. For the One Spirit must necessarily enjoy such an unbroken flow of knowledge in all things. Really to meditate, then, is to be identified, during meditation, with the Divine Consciousness of some aspect of reality. This, indeed, is the reason why, in all genuine occult literature, so much stress is laid upon the importance of meditation (Key 17). In meditation, too, the personal mentation, always intermittent and spasmodic, is wholly suspended. Thus a sage in Samadhi is in a state of trance, and in the deepest stages, the trance is so complete that it counterfeits death (Key 12). Yet his suspension of personal activity is accompanied by a tremendous enhancement of real consciousness. The personal vehicle is at rest. The senses are completely quiescent. But the Self is wide awake, and there is no cessation of self-consciousness. He who emerges from the trance of true meditation does not ask, "Where am I?" Neither does he make any inquiries as to what he has said or done, for he has never lost consciousness for a moment. What has happened has been that his consciousness has been functioning, at a higher level. From that level, he invariably brings back with him definite knowledge, and equally definite ability to exercise power beyond the limits of ordinary personal consciousness (Key 7). For such a one has, in Samadhi, remembered What he really is, and the glory and power of that recollection manifest themselves plainly in his personal existence (Key 2).

Recall, then, what was said early in this lesson. The beginning of meditation is careful examination of the memory record of your own personal existence. Combined with this must be the attitude of listening for the comment of the Inner Voice, as it explains the significance of that record. This must be a daily practice (Key 5). The result will be that you will gain a knowledge of the Great Secret. This knowledge can never be adequately imparted by any human words. Only its bare outline has been given in any occult writing. But it is symbolized in Tarot by Key 8. It is from this inner revelation of the Great Secret that the practical occultist derives his open-eyed, unwavering, magical faith (Key 11). The immediate outcome of that faith is what the medieval writers on magic called the Knowledge and Conversation of the Holy Guardian Angel. To know that Guiding Presence, to share in its perception, to receive through it the Wisdom and Power of the Pure Spirit – this is the consequence of meditation (Key 14).

### **Meditations**

**FIRST DAY:** Keys 2, 16, 15, 5. I remember today What I really am. This recollection enables me to destroy erroneous mental constructions. I face my problems with gladness, for they are my opportunities for the demonstration of power. **MY LIFE THIS DAY IS A LESSON IN THE MYSTERIES OF THE HIGHER LAW.**

**SECOND DAY:** Keys 13, 7, 8, 10. All transformation of circumstance are for my good. My body and my environment are the plastic vehicles of expression for the li-

mitless power and wisdom of Eternal Spirit. They are the out-picturing of my vision of the Self. THE LIFE OF THIS DAY IS A CYCLE OF THE ETERNAL EXISTENCE.

THIRD DAY: Keys 9, 11, 12, 6. It is not I who do this day's work, not I who enjoy this day's pleasures, not I who experience this day's difficulties. All these events are part of the balancing of Heaven's accounts. I am but the witness of the operation. LET ME QUIETLY OBSERVE THE PERFECT WORK.

FOURTH DAY: Keys 14, 4, 3, 17. I submit joyfully to the tests that this day brings. Through me the Universal Dominion expresses its perfect command of circumstance. It works below the surface of my consciousness to develop more beautiful forms of expression. GOD IN ME UNVEILS HIMSELF TO HIMSELF.

FIFTH DAY: Keys 17, 12, 7, 2. Truth itself is the basis of my personal existence. Nothing can separate me from its unfailing support. No slightest detail of my personal life but is the manifestation of Universal Spirit. I REMEMBER MY CREATOR.

SIXTH DAY: Keys 5, 8, 11, 14. Be Thou my guide, O Teacher of all teachers! Let me be strong in Thy strength. Let me be faithful in act, in thought, in word. I AM OVERSHADOWED BY THE PROTECTING PRESENCE OF THE ALMIGHTY.



### Organization - Jupiter Magic Square

	6	16	17	3	42
4th	11	9	8	14	42
Stage	7	13	12	10	42
	18	4	5	15	42
	42	42	42	42	42



6 THE LOVERS ☰



16 THE TOWER ☱



17 THE STAR ☲



3 THE EMPRESS ☷



11 JUSTICE ☶



9 THE HERMIT ☷



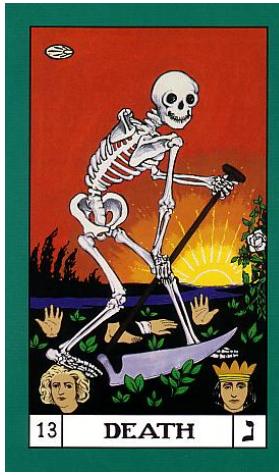
8 STRENGTH ☴



14 TEMPERANCE ☱



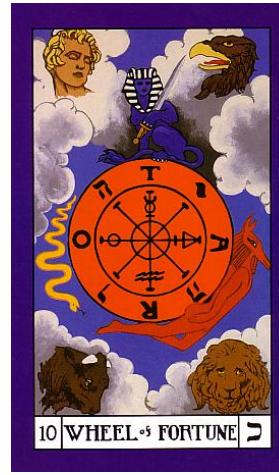
7 THE CHARIOT ☷



13 DEATH ☱



12 HANGED MAN ☲



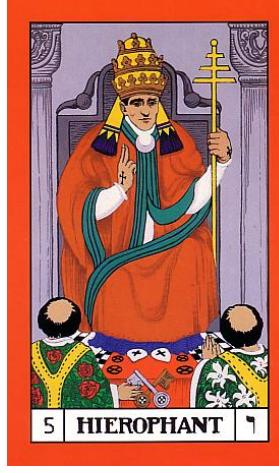
10 WHEEL OF FORTUNE ☱



18 THE MOON ☷



4 THE EMPEROR ☷



5 HIEROPHANT ☴



15 THE DEVIL ☱

The Tarot tableau for this lesson is

6	16	17	3
11	9	8	14
7	13	12	10
18	4	5	15

The constant summation is 42, which indicates Key 6, The Lovers, considered as the operation of the principle symbolized by Key 2 working through that represented by Key 4. This square also corresponds to the fourth stage of spiritual unfoldment represented by Key 18.

Key 6, as you know, represents the Disposing Intelligence, corresponding to the letter Zain. Key 2 stands for the Uniting Intelligence, which is attributed to the letter Gimel. Key 4 is the symbol of the Constituting Intelligence. We are told in the Book for Formation that the Uniting Intelligence is the “essence of glory,” and I have explained elsewhere that this essence is mind-stuff, which is symbolized by the robe of the High Priestess, blue and shimmering because it represents the “Water” of the alchemists, the Astral Fluid which solidifies, so to say, in all the forms of the physical plane. Thus, this lesson has to do with the means whereby that Astral Fluid is utilized through the activity of the Constituting Intelligence, which is said to “constitute creative force in pure darkness.” The Constituting Intelligence operates principally through the organs which have to do with the function of sight. It is

the phase of the Life-Power's activity which leads to true vision.

The power of true vision is a spiritual power whereby the Astral Fluid is condensed into visible outer forms. The sight center in the brain, when it is perfected, and when it is enabled to exercise its highest functions through the metaphysical light, which streams through it after the pineal body has begun its occult functioning, is like a lens, through which the Astral Light, in fluidic form, is actually projected into the outer conditions of the physical plane. Read very attentively here, for this is an immediate instrument of the Constituting Intelligence, which actually builds the forms and conditions of the outer world. The mysterious power of transformation exerted by adepts, the power of miracles, the power to heal sick bodies, the power to bring about changes in the constitution of material forms, is none other than this.

To see truly is to be able to control the positive and negative currents of the Astral Light. These are the solar and lunar currents of Prana, concerning which one of the Hindu books declares: "To those men who practice, and thus always keep the sun and moon in proper order, knowledge of the past and future becomes as easy as if they were in their hand." In the alchemical books, also, the Great Work is said to consist in right control of the Sun and Moon. Note the implication here. The Sun and Moon are, respectively, the luminaries of day and of night, the sources of the light whereby we are enabled to see. Thus, the alchemical book tells us that the Great Work is performed by the Sun and Moon, with the aid of Mercury.

From your earlier studies of Tarot, you will remember that the Disposing Intelligence attributed to the letter Zain

is also related to the Mercurial sign, Gemini, represented by Key 6. In the Tarot, Mercury is symbolized by the Magician, and you have been taught that the Emperor is the same as the Magician – that the Emperor is the Magician, after his union with the High Priestess has transformed her into the Empress, who bears his children. Thus Mercury, the planet ruling sight, according to astrology, is occult connected with the letter Heh, by Mars. The head and brain, and particularly the eyes and the sight center, are the instruments of what is personified as Mercury. The force at work in these centers is the Mars force. Thus in Key 1, the Magician, we see the central figure wearing a red outer garment. Again, in our color scale, the tint assigned to Gemini is orange, and on the Tree of Life the same color is given to Splendor, the 8<sup>th</sup> Sephirah, called the “Sphere of Mercury.” Orange is the mixture of red, the color of Mars, and yellow, the color assigned to Mercury in our scale. All this may seem very involved and technical, but it is included here for the benefit of students who have special aptitude for following up clues that lead to the solution of alchemical and magical problems. Readers whose bent lies in other directions need only remember that the essential fact indicated by all these correspondences is that the mental element in true vision is Mercurial, but that the force involved is predominantly of the Mars quality.

Seeing truly is as much an act of imagination as it is a manifestation of the laws of practice. Our physical vision has to be supplemented by mental imagery (Key 3). The perception of true relationships is super-sensual, and results from meditation. To see truly, in fact, requires the correlation of all our senses, and the sublimation of their

reports in a higher order of knowing (Key 17). From superficial sense knowledge, we gain nothing but materials for a structure of error, certain sooner or later to be overthrown by a sudden influx of light from super-conscious levels (Key 16). The balance of conscious and subconscious activities symbolized by The Lovers cannot be maintained so long as the sense of separateness persists, for while we are imprisoned by that delusion the conscious and subconscious phase of our personal awareness are, so to stay, in disguise. Thus, the falling figures in Key 16 are shown clothed, but in Key 6 the man and the woman are nude, to indicate that neither hides anything from the other.

Until the Great Work is completed, it seems to us as if we were ourselves making the various experiments, but when the operation reaches its term; we know that the personality has been the subject of an operation conducted by the True Self, from super-conscious levels (Key 14). The conscious mind is no more than the transmitter of light from above. Thus, in the fundamental Tarot tableau which you studied in the First Section, the Magician is placed over Strength, to indicate that the subconscious modifications come immediately from him; but at the same time, he is shown lifting up his right hand, holding the wand, and pointing downward with his left hand, as if to indicate that he is merely a transmitter of energy. The power, therefore, which tames the lion in Key 8, has its origin in the super-conscious. It comes from the height on which the Hermit stands, and its direct effect is concerned with the processes of body-building which are related to the zodiacal sign Virgo. In other words, what we are considering now at this point is: The progress of any human being

along the Path of Return, which leads to adeptship, and from adeptship to mastery, is really a series of bodily transformations. It is a chemical process of purification and sublimation, which results in the weaving of a finer and subtler vehicle for the Spirit (Key 9). It is also a process which bring about the elimination of the grosser elements of the physical organism, and the fine adjustment of all the forces within it (Key 11).

In a sense, then, our personal unfoldment is more than personal. It is a special manifestation of universal laws and forces in the field of action represented by the life of a particular personality. The whole universe manifests within and through each of us (Key 10). Our lives are always utterly dependent upon the cosmic life; but until we reach a certain stage of unfoldment, we do not know it. We come to this stage, and then we become aware of our dependence, and gladly submit ourselves to the cosmic life (Key 12). This results in the utter dissolution of the false, seemingly separated personality, and this dissolution is the "mystic death" (Key 13). It is the transfer of consciousness from the vehicle to THAT which is the rider in the vehicle. It is a change from the bustle and disquiet of separateness to the still calm of the One Life. Therefore is the chariot, in Key 7, shown at rest, and the sphinxes couchant.

In reality, then, there is no adversary. As man progresses in understanding, he synthesizes into one Prince of Darkness the hosts of devils that were imagined by his ancestors. Yet even this Enemy is but a figment of his imagination. Just as a page of cipher manuscript contains inevitably the clues which enable a cryptographer to decipher it, so do all the semblances of antagonism which

the universe presents to the uninitiated (missing) renewal to the better instructed the fundamental truth that all things are really working together for the liberation of man's spiritual powers (key 15). Sooner or later, every human being reaches the stage of unfoldment where the meaning the "Way of Liberation is made plain. The Inner Voice speaks, and as we listen and obey, delusion vanishes (Key 5). Then we see all things as they really are. Thus true vision, which seems to set everything in order, is really no more than perception of the order which is eternally present. The vision does not impose order in the place of disorder, even though that is what seems to happen when the results of true vision are noticed by those who, as yet, are unable to see truly. Just as the outlines of objects are not really blurred, though they seem blurred to a sufferer from astigmatism, so the processes of the universe are never disorderly, nor ever antagonistic to human welfare; and when our vision is corrected, we simply see the order which has been there all the while (Key 4). This better seeing is the result of a definite bodily transformation. It is brought about by the sublimation of the natural body – by a gradual alteration in the body chemistry and structure which makes the physical organism a suitable vehicle for the manifestation of higher rates of vibratory activity than those which are expressed through the physical organism of the merely natural man (Key 18).

The fact that adeptship and mastery are the consequences of profound alterations in physical chemistry and structure cannot be too strongly emphasized, for in these days there is a tendency to accept the error that liberation is a matter of the mind alone, or, at least, a matter having to do with higher planes, to the exclusion of the physical

(Key 18). The mystic death mentioned on the preceding page is a real dissolution of physical cells, an elimination of the cells which have been impressed with the errors of the consciousness of separateness (Key 13). The elimination is automatic, to be sure. In large measure it is imperceptible; yet it is none the less actual. For when the animal nature is brought under control, it ceases to be the animal nature (Key 8). The initial impulses that effect this thorough-going transformation are passed down into the organic level from the human level of sub-consciousness, however, and they follow changes in our mental imagery, changes effected by acts of concentration (Key 3).

Continual practice in discrimination, continual exercise of intellectual power, to the end that the functions of conscious and subconscious levels of the personal life may be rightly exercised, is required to effect the changes I have been describing. Here I may seem to contradict what I have just been saying, to the effect that the work is really performed by the Higher Self. That contradiction, however, is only apparent. In Key 6, it is the power of the angel above the man and woman which is specialized in their particular activities. The angel, therefore, is understood as being the real actor. Nevertheless, what is below him acts also. To say that the One Self does the work is by no means to absolve ourselves from effort. So long as effort seems necessary, so long it is necessary. The illusion of separateness is not what we are working against, but the delusion which fails to recognize the illusion as such, and fails also to understand that precisely that illusion is necessary to the Life-Power's self-expression in the universe and in the life of man (Key 6). The real Self of every human being is none other than the Eternal Watcher

pictured in Tarot as the Hermit. But so long as one is not completely identified with that One, the illusion of separateness persists, and this requires us to act as if our own practice and our own efforts were what bring about the changes through which we attain to liberation (Key 9). Whether we know it or not, we are utterly dependent on the universal Life-Power. Whether we know it or not, we do nothing of ourselves. Knowing this marks a definite stage of spiritual unfoldment. We ripen into it, as a fruit which is acid and poisonous in its green state ripens into sweetness and healthfulness in due season (Key 12). With such knowledge comes a new attitude toward seeming adversity, toward the criticism of others, and especially toward the mental state of those who misjudge and calumniate us. The unripe person hates his adversaries, longs for a day in which he shall be freed from all adversities, damns those who speak ill of him, and unless he is perfectly comfortable, questions the justice of cosmic law. He who is ripe truly loves his enemies, knows that no proverb is truer than the saying, "Sweet are the uses of adversity," pities the mental darkness of those who misunderstand and condemn him, and looks upon discomfort as a signal that he has an adjustment to make somewhere in his personal mechanism (Key 15).

Persons who are attracted to Tarot and similar studies are those who are approaching ripeness. They are those who have had glimpses of a higher state of human existence than that which is pictured to us in our daily newspapers. Thus they have attracted the notice of those riper men and women who are ahead of us on the Path of Return. From those riper elder brothers and sisters of mankind comes all such teaching as this. It is a teaching based

upon Their own experience, an experience we may share, if we will.

### **Meditations**

**FIRST DAY:** Keys 3, 17, 16, 6. The harvest of wisdom ripens in the field of my sub-consciousness. Day by day, my vision of truth becomes clearer. I welcome the overthrow of my former errors. **THE OVERSHADOWING PRESENCE DISPOSES ME TO FAITHFULNESS.**

**SECOND DAY:** Keys 14, 8, 9, 11. In this day's experiences, the One Life refines and purifies my personality. I am made whole by the Universal Medicine. The One Will forms my flesh and blood according to its perfect pattern. **THE LAW OF LIBERTY SETS ME FREE.**

**THIRD DAY:** Keys 10, 12, 13, 7. The Life-Power already is all that I want to be. Its power is the immovable basis of all my personal achievement. That power dissolves everything in my personality that seems to obstruct its free self-expression. **I AM BEING FASHIONED INTO A PERFECT VEHICLE FOR THE VICTORIOUS ONE.**

**FOURTH DAY:** Keys 15, 5, 4, 18. I fear no evil. For as I listen and obey the instruction of the Inner Voice, delusion vanishes. I see the Heavenly Order wherever I look. **FOR I AM BEING TRANSFORMED INTO THE Likeness of the ONE SELF, THAT SELF WHICH SEES NAUGHT BUT THE PERFECTION OF ITS SELF-MANIFESTATION.**

**FIFTH DAY:** Keys 18, 13, 8, 3. Today marks another stage of progress along the Path of Return. Today marks the utter dissolution of some error of the past. Today is a more perfect expression of the inexhaustible strength of the One Life. TODAY BRINGS ME NEARER THE GOAL OF TRUE WISDOM.

**SIXTH DAY:** Keys 6, 9, 12, 15. This day I manifest harmony. I look upward toward the heights. I rest secure in the knowledge of my union with the Life-Power. I RE-NEW MY STRENGTH.

### Regeneration - Jupiter Magic Square

	7	17	18	4	46
5th	12	10	9	15	46
Stage	8	14	13	11	46
	19	5	6	16	46
	46	46	46	46	46



7 THE CHARIOT ☰



17 THE STAR ☱



18 THE MOON ☲



4 THE EMPEROR ☱



12 HANGED MAN ☱



10 WHEEL OF FORTUNE ☱



9 THE HERMIT ☲



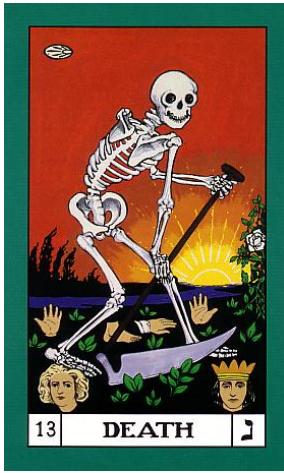
15 THE DEVIL ☲



8 STRENGTH ☱



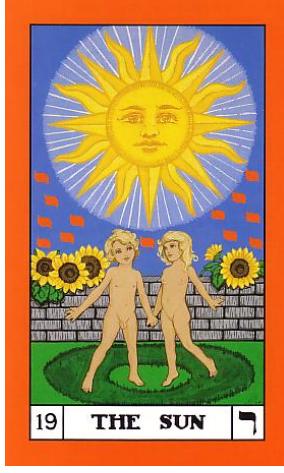
14 TEMPERANCE ☱



13 DEATH ☲



11 JUSTICE ☱



19 THE SUN ☱



5 HIEROPHANT ☱



6 THE LOVERS ☲



16 THE TOWER ☲

The Tarot tableau for this lesson is

7	17	18	4
12	10	9	15
8	14	13	11
19	5	6	16

The constant summation is 46. This indicates Key 10, THE WHEEL OF FORTUNE, considered as the operation of the principle symbolized by Key 6, THE LOVERS, working through that which is represented by Key 4, THE EMPEROR.

Key 10, through its connection with the letter Kaph, is related to the 21<sup>st</sup> path on the Tree of Life. The name of this path is "The Intelligence of Desirous Quest," and the Book of Formation says: "It is so called because it receives the divine influence which flows into it, and through it sends a benediction upon every mode of existence."

The meaning of the letter-name Kaph is "a grasping hand," and thus comprehension is the fundamental meaning of all that is represented by the letter and the Key corresponding to it. What is comprehended is something already given. We have to become properly receptive to the universe before we may grasp its significance. As I have so often said, a true Qabalist is, first of all, a receptive person. The whole mental training of the practical occultist rests upon this foundation of adequate receptivity to the influx of the impulses of the Life-Power. These impulses come to us through the sense-channels, from without, and

from the super-conscious levels, through the inner senso-rium, from within. Right comprehension is the consequence of balancing the two kinds of impulse. From without we receive the impressions that make us aware of the facts of existence. From within we receive the intuitions which enable us to grasp the meaning of the facts.

The Universal Mind, which eternally grasps both the facts of existence, and their significance, is regarded by occultists as being an immediate presence in every human personality (Key 4). The degree to which that presence is felt, the measure in which the perfect knowledge of the One Life is expressed in personal consciousness, are matters largely dependent upon the personal organism. A highly developed organism is more responsive, and expresses more clearly the heavenly vision, just as a fine radio-set has a greater range, finer selectivity, and better tonality than a cheap one (Key 18). In occult practice, right meditation is the method used to refine the physical vehicle. Contrary to outward appearances, a man in meditation is not merely passive. By an intense act of will, he maintains an unbroken flow of knowledge in some particular object. Meditation begins with intent concentration on some fact of sense-experience. The passivity of outward appearance presented by the still body of a person deep in the meditative trance is in sharp contrast to the intense inner activity which characterizes true meditation (Key 17). The outer vehicle is still, but the inner life is intensely alert and active (Key 7).

After a certain amount of purely technical preliminary training in concentration, meditation should be used in connection with some particular object, which is suggested by whatever problem may be uppermost in the stu-

dent's life. Remembering always that the appearances of adversity which constitute a problem are appearances caused by his own ignorance of some element of the situation, the practical occultist faces his problem squarely, making no attempt to avoid it or to escape from it. He knows from experience that every problem contains its own answer, and in meditation looks for the answer (Key 15). He knows, too, that the real Self above and behind his personality already knows the answer, and in his meditation seeks merely to make himself receptive to the influx of that higher knowledge (Key 9). In this kind of practice, the underlying principle is the fact that no matter what the appearances may be, no circumstance whatever is separate from the unbroken succession of events constituting the universal order. The conditions which seem to be adverse, the situations which appear to us as problems, are merely aspects of the universal order whose relation to the whole and to ourselves we fail to perceive. Meditation enables us to receive from super-conscious levels the Life-Power's perfect knowledge of the significance of any given situation (Key 10). Thus, one of the means to the attainment of right comprehension is the mental attitude of complete passivity in relation to the supporting presence of the Life-Power. That is to say, the practical occultist recognizes the truth that every detail of his personal life-expression is really just a particular manifestation, in time and space, of the universal Life. To that Life, surrenders himself utterly, and the more complete the surrender, the more perfectly does the personality express the Life-Power's command over every circumstance. Inwardly passive and receptive, the practical occultist appears to be extraordinary dominant over all things in his environment. His affairs seem,

to those who witness nothing but the externals of his life, to fall miraculously into right adjustment. Thus his contemporaries usually suppose him to possess some secret that enables him to exert unusual personal command over circumstances; but he himself knows that the reverse is true. His real secret is that he submits he whole existence to the direction of the Life-Power (Key 12).

No amount of argument will ever convince anybody that this procedure will actually produce good results. All the proverbial wisdom of the race is against it. There is nothing in ordinary experience which seems to support the occult doctrine. Yet, as one approaches what the occult schools so often call "ripeness," some dim realization that one's whole existence is actually but a particular manifestation of universal activities begins to dawn in the mind of the seeker for libration (Key 11). From this initial vague awareness on to the point where the speaker passes through the "mystic death" which utterly dissolves his former personality, and completely transforms the fundamental motivation of his existence, there is a steady, but almost imperceptible, growth in consciousness (Key 13). After the transformation just mentioned, the person in whom it has occurred knows at first hand that his personal existence is actually a particular example of demonstration of the prayers of the Universal Life (key 14). The ultimate outcome of this demonstration is complete verification of the truth that the Higher Self is master of all conditions. The first stages of this demonstration bring the student's own body and all its forces under control of his mind. Later stages of growth bring animal life outside his body under his control. Still more advanced stages of development make him master of the forces of the vegetable

kingdom. The final stages of the Great Work give him control over the elemental forces of the inorganic of mineral kingdom. He in whom the Great Work reaches its final term appears to his contemporaries to be a worker of miracles; but in his own understanding he seems to be no more than the passive instrument of a higher power. Thus he says, with Jesus, "I do nothing of myself. The Father worketh hitherto, and I work." That is to say, the real cause of the marvels that excite the admiration of his contemporaries is understood by an adept to be the already-existing command of circumstance inherent in the nature of the Life-Power. That command of circumstance is an eternal fact, so that it must have been an actual reality long before the particular time-period in which it is demonstrated through the life of a given adept. In other words, "My Father worketh hitherto." In consequence of that working, says the adept, "I work." (Key 8)

Worldly wisdom regards each man's life as his own personal affair, and the foundation of its whole structure of precept and practice is the fallacy that every human being is a separate unit. That false interpretation of the meaning of personality must be utterly destroyed before the Great Work can be completed in the field of time and space, which is the setting for the life of a given personality (Key 16). Careful examination of one's own states of consciousness helps to overcome the error. When the operations of the self-conscious and subconscious levels of the personal life are closely watched, it soon becomes evident that the force at work on both self-conscious and subconscious levels does not originate in either of these two fields of personal action. Self-consciousness and subconsciousness are, both of them, fields of mental reaction.

We respond consciously and subconsciously to various stimuli, but the stimuli themselves originate outside the limits of personality. Even the power which makes response possible has its sources outside the personality. This is a fact which any one may discover for himself as the result of attentively considering the physical and mental activities of his personal existence. By the angel in Key 6, The Lovers, the Tarot represents the true sources of the powers expressed through personality, and the symbolism of that Key shows the true relation of the self-conscious and subconscious aspects of personality to the super-conscious Life-Power (key 6). On the practical side, furthermore, he who will merely assume that there is present in his life a real source of knowledge, always ready to guide those who will adopt the right mental attitude, may soon receive abundant evidence that his assumption is correct. For him who listens, the Inner Voice gives freely of its wise counsel (Key 5). Under its guidance there is, in due season, a complete regeneration or renewal of the elements of personal life. This is the "new birth" described so often in sacred and occult scriptures. It fashions the whole personality after a new image, and the changed consciousness thus brought into manifestation is symbolized in Tarot by Key 19.

The truly "twice-born" or regenerated person turns his back upon the restrictions of three-dimensional existence. He faces in another direction. He stands in a magic circle, so to say, and his whole life is a magical ceremonial, productive of extraordinary results (Key 19). His daily experience is a continual verification of the underlying principles of practical occultism (Key 14). His inner life is a state of joyous union with the Higher Self. Nothing resists

his will, because he has completely identified his “personal will” as the One Will behind the Universal Order. Note well the significance of the verb “identified,” and you will get at the inner meaning of what you have just been told (key 9). In short, an adept is able to give every outward and visible evidence of mastery because he has come into full realization of the fact that his true Self is none other than the eternal Master of the Universe (Key 4).

In Chapter 3 of the Bhagavad-Gita Krishna says: “There is nothing for me to do in these three worlds, nothing unattained that is possible to attain; still I am present in action.” The Supreme Self is the Doer of all. He is present in action, and the action is unceasing. Yet is He also eternally at rest in His own divine perfection (Key 7). The cycles of manifestation follow each other in the unending flux of involution and evolution, yet the Self remains poised and unmoved, like the sphinx at the top of the Wheel in Key 10. Unceasing change of form, necessitating the passing away of old forms that new ones may come into manifestation, is the framework of the Life-Power’s self-expression. As the Book of Tokens has it: “I am the germ, I am the growth, I am the decay.” Yet the Self remains unchanged in the midst of change (Key 13). Only forms perish. Thus, only those systems of action are doomed to destruction which rest upon the false assumption that there can be any permanence in form. The attempt to establish forms that shall be everlasting is the fundamental error exemplified by the story of the Tower of Babel (Key 16).

Thus, the right interpretation of the Intelligence of Desirous Quest, and of Key 10, which is its representative in Tarot, may be summed up thus:

Right comprehension of the cyclic nature of manifestation shows us clearly that there is, during any great period of manifestation, an unbroken involution of spiritual potentialities, balanced by an unbroken evolution of manifested forms of expression. No form can be final, because no form can terminate the manifestation of inexhaustible possibilities. It is the same idea that is represented at the beginning of the Tarot series by the Fool. No matter to what height the self-expression of the Life-Power attains, there is always a height beyond. To know this is to be free from two mistaken desires: (1) The desire to perpetuate some particular form; (2) the desire to attain to some form of expression which is regarded as being ultimate or final. The wise man's liberation is not the attainment of some changeless condition. Even if that condition be thought of as altogether formless (from our point-of-view), a closer inspection of the thought will show that the so-called "formless state" is really a vague uniformity. No, liberation is not in this. It is identification with that which, though it enters into all forms, is restricted by none of them. The object of our desire, then, is not form at all, but the spiritual Reality behind all forms. We are not seeking a final condition, because there can be no such thing. Our quest is for identification with that which is beyond all bonds of name and form – the pure Spiritual Self.

## **Meditations**

**FIRST DAY:** Keys 4, 18, 17, 7. The Universal Mind, comprehending all phenomena and their significance, is a real presence in my life. Daily, I become more and more responsive to the influx of its wisdom. Established in right meditation, I see this day new forms of truth. **MY PERSONAL LIFE IS THE FIELD OF MANIFESTATION FOR THE VICTORIOUS SPIRIT.**

**SECOND DAY:** Keys 15, 9, 10, 12. Every problem contains its own answer. My true Self already knows whatever remains hidden from my personal vision. Every situation in which I find myself is an aspect of the universal order. **THIS DAY I RESIGN MYSELF UTTERLY TO THE UNFAILING SUPPORT OF THE ONE REALITY.**

**THIRD DAY:** Keys 11, 13, 14, 8. All my personal actions are but the particular expression of universal powers. Day by day I am transformed into a mere perfect likeness of my true Self. Always I am under guidance. **MY TRUE SELF IS NOW MASTER OF ALL CONDITIONS.**

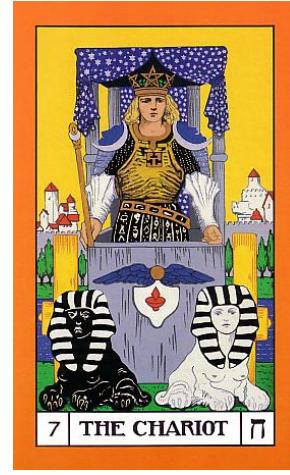
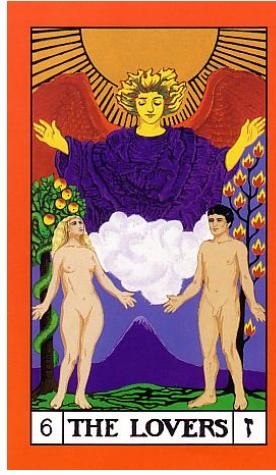
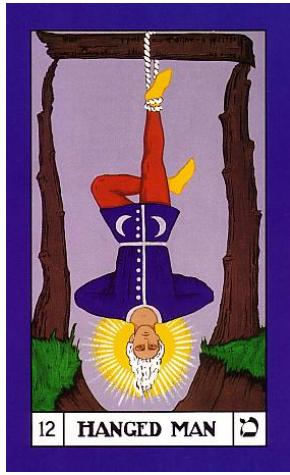
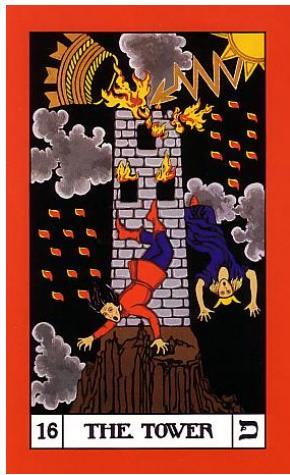
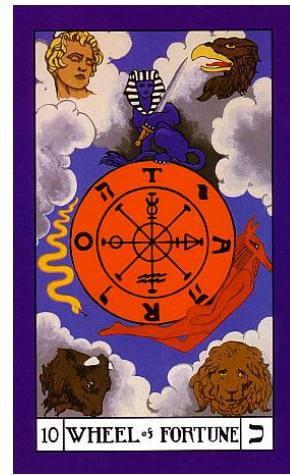
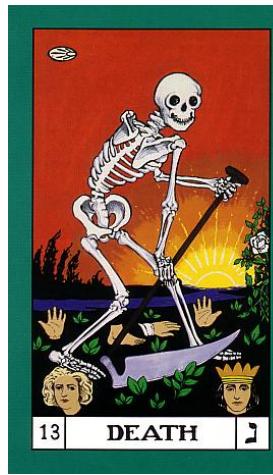
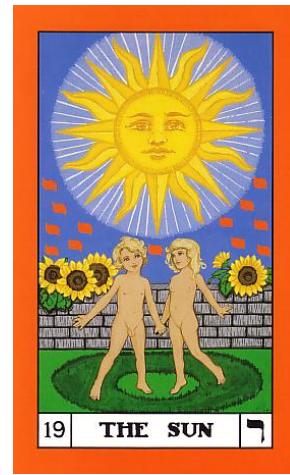
**FOURTH DAY:** Keys 16, 6, 5, 19. Nothing in my life is, or can be, separated from the Universal Life. The true source of all my personal activities, conscious and subconscious, is a power flowing into the field of personality from super-conscious levels. As I listen, the Inner Voice gives freely its wise counsel. **THIS IS A DAY OF REGENERATION.**

FIFTH DAY: Keys 19, 14, 9, 4. My whole life is a ceremony expressing the heavenly order. This very day I certify the principles of true occultism. I identify my personal volition as being one with the Universal Will. **MY TRUE SELF IS THE ETERNAL MASTER OF CREATION.**

SIXTH DAY: Keys 7, 10, 13, 16. The Supreme Self is present in all action. It remains poised and firm in the midst of change. Let forms pass, It remains. **I AM FREE FROM DESIRE FOR THE CONTINUANCE OF ANY FORM.**

### Realization - Jupiter Magic Square

	8	18	19	5	50
6th	13	11	10	16	50
Stage	9	15	14	12	50
	20	6	7	17	50
	50	50	50	50	50



The Tarot tableau for this lesson is

8	18	19	5
13	11	10	16
9	15	14	12
20	6	7	17

The constant summation is 50. This indicates Key 5, THE HIEROPHANT, considered as the operation of the power of Key 0, THE FOOL, through the agency of Key 5.

This tableau then may be expected to show how the power of Intuition (Key 5) formulates the energy of super-consciousness. That energy is represented by Key 0. Thus, the whole tableau will be more or less related to the mode of consciousness described in Qabalah as the Triumphant and Eternal Intelligence, said to be “the delight of glory, the glory of the No-Thing, veiling the Name of Him, the Fortunate One...the Garden of Eden, prepared for the righteous.” As I have written elsewhere: “This path is called ‘the delight of glory, the glory of the No-Thing’ because when at last we do hear, the message of the Inner Voice is one of purest joy, and the joy is that which comes when our interior hearing enables us to identify the Self in us with that eternal I AM whose very essence is the AIN, or No-Thing, which we call ‘All the power that ever was or will be.’ The glory of that power is then revealed to us, and the experience is what Hindus call ‘Existence-Knowledge-Bliss Absolute.’”

This revelation of the real nature of the Self includes the perception of conscious immortality, represented in Tarot by Key 20. For to hear the Voice of the Eternal is truly to share in its knowledge that the Self never was born, and shall never die. Hence, an old magical manuscript mentioned by Eliphas Levi declares that he who knows the secret of the letter Vau, to which the Hierophant is attributed, "knows the reason of the past, present, and future." Past, present, and future have their reason for existence, or their cause, in eternity. Eternity is always NOW. When the Inner Voice speaks, the fact of eternity is a direct, present realization.

Three centers in the body are active when we hear the Inner Voice – the auditory center in the brain, the pituitary body or Moon center, and the Venus center in the throat. Thus, we are told by astrologers that the sign Taurus, ruled by Venus and in which the Moon is exalted, governs the throat and ears. In hearing the Inner Voice, we really hear, just as certainly as we hear the voices of our friends. But the vibration of the three centers involved in this interior hearing is set up by the impact of energy descending from super-conscious levels, instead of being caused by air-waves impinging upon our eardrums. In other words, the physiological apparatus for ordinary hearing is set in motion by etheric impulses having their origin in the Universal Mind (Key 5). Such interior hearing is greatly facilitated by the conscious realization that sensations may be experienced without the stimulus of forces having their origin in our external physical environment. As soon as we understand that the so-called "inner sensorium" which gives us spiritual hearing, spiritual sight, and other spiritual sensations is none other than the sense-apparatus or-

dinarily excited by physical stimuli, much of the mystery of the higher kinds of perception is dissipated. And then we can intentionally turn away from outer sense-stimulus, in order to be in a receptive attitude toward the spiritual stimuli which arouse the higher and inner sensations. This is exactly what is represented by the symbolism of Key 19, and the two figures of that Key are shown as little children because, when we begin this practice, we have to learn the significance of our interior sensations, just as children have to learn the significance of ordinary sensations (Key 19). By turning our attention to the inner life, we gradually organize these bodily centers which are our means of contact with the higher planes. The path shown in Key 18, therefore, leads to heights in the far background of the picture. Thus, in accordance with an ancient convention of symbolic art, the hint is given that the goal of occult practice, the height of occult attainment, is direct experience of that interior Reality which is the background of our external life, and the source of power whence all the forces of the external life are derived. We cannot hear the Inner Voice unless we have ears to hear. Organic development is the indispensable condition for spiritual experiences (Key 18). This development follows automatically when we grasp intellectually the principle involved, and make that principle the basis of our practice of life. For the sub-consciousness, always amenable to the dominant suggestion originating at the self-conscious level, is the body-builder. We have merely to see to it that our thoughts, words and acts formulate the fundamental idea that we are on the Path of Return, that we are ripening into beings having ears to hear and eyes to see. The subconscious body-building power automatically takes

care of the complex processes whereby the actual physiological readjustments are effected (Key 8).

The earlier stage of that readjustment resemble what occurs when a new building is erected on the site of an old one. The first thing that occurs is that the old building is torn down. Thus, whenever any person seriously undertakes to live the life of regeneration, he invites and experiences a more or less protracted period of mental and emotional physical upset. Every true occult teaching announces this fact in no uncertain terms; but the egotism of many would-be occultists often leads them to believe that they will be the shining exceptions of this invariable rule. Thus, many who begin occult work with enthusiasm abandon their practice before it has gone far enough. They bewail their apparent misfortunes, and in a vain effort to eat their cake and have it too, fail miserably (Key 16). Yet even this apparent failure is but part of the ripening process. All of us have probably failed again and again, but our inability to remember past incarnations mercifully hides those failures behind the veil of forgetfulness. From those abortive attempts, however, comes the impulse to seek release, which drives us now. Sooner or later that impulse will be fully realized, and we shall reach the term of our quest (Key 10). Faithful adherence to what we do know, and faithful practice of the best type of life that our present understanding shows us, are indispensable. Intermittent, casual effort is of little avail. There must be a daily – yes, an hourly and momentary – adjustment. Continual vigilance, careful weighing of every motive and every act, determined elimination of every mental, physical and emotional state which holds us back – these are necessary to the unfoldment of the higher orders of know-

ing (Key 11). By this time, it must be familiar to you that the secret of the Great Work is dissolution and how often you have been told that dissolution and death are synonyms. Your old personality has to be utterly dissolved before the new personality can be formulated. Just as the caterpillar's body, inside the cocoon, loses all its characteristic parts and is resolved into a homogeneous mass, so does the occultist's mental concept of personality have to be dissolved before it can be reconstituted in the New Image (Key 13).

This dissolution is not the destruction of the physical body. It is the renunciation – the total renunciation and repudiation – of the conception of human personality held by the uninitiated or worldly man. It is the reduction of that false notion to absolute nothingness, until nothing remains in the seeker's consciousness that has any affinity with the world's false interpretation of the meaning of personality. This utter reversal of ordinary opinion is the true meaning of alchemical "dissolution" (Key 12). He who regards every event of his life as a particular dealing of God with his soul, acts from quite other motives than those which are behind the ordinary person's thoughts and deeds. The psychological effect of this altered point-of-view is very important. No one but a very ignorant person can possibly believe that his "own" powers are adequate to the work of regeneration. We must invoke the aid of a power higher than ourselves if we are to succeed in the Great Work. Ageless Wisdom gives rational support to our faith, instead of the irrational acceptance of creeds and authority which is demanded by exoteric religion. Faith we must have, for without it we can never succeed; but ours is a reasonable faith, susceptible to experimental ve-

rification (Key 14). Our work in practical occultism demands such faith, because the occultist is confronted; early in his endeavor to escape from delusion, with many a vivid apparition of the Terrible. The Dweller on the Threshold is by no means a fanciful creation. By no means does the adoption of the occult way of life immediately remove all problems from our path. On the contrary, our earlier experiences usually bring us face to face with a host of problems which are no less terrifying, because their existence is not even suspected by the ordinary human being (Key 15). Not the least of these is the sense of utter loneliness which often descends upon the occult aspirant, especially if he happens to live in a community where there are few persons who share his interests. When one begins in earnest to lead the occult life, not the least of his tests is that his conduct becomes incomprehensible to his relatives and friends. Often he finds that his work breaks ties which have existed for years, and until he realizes that freedom implies the breaking of all ties, the severing of all bonds, this hurts. Then, too, it often seems to him that he is working without a glimmer of light from above. To all who are beset with such feelings, the Ageless Wisdom says, "Whether you realize it or not, you are never really alone. Always there stands the Silent Watcher, holding up the lamp of truth to light your way. Persist, then, and in due season you will reach the goal, the goal of absolute identification with that One whose high attainment now seems to you so far removed from your present situation. That One is your true Self. Advance within to the height where He stands" (Key 9).

Meditation is the method adopted by all occult schools for the work of readjustment. The technical work of medi-

tation brings about many subtle physiological changes, among them the balancing and co-ordination of the activities of the "interior stars" (Key 17). By meditation, one comes to know at first-hand that the personality is nothing but a vehicle for the real Self (Key 7). Meditation, too, leads to right discrimination, and to the proper balancing of the activities of the conscious and subconscious levels of personal action (Key 6). No one can be a practical occultist who does not meditate, for the release from the time-bound, three-dimensional consciousness of uninitiated humanity into the conscious immortality and fourth-dimensional experience of the initiate is the direct consequence of meditation (Key 20).

The time of that release no man knows. They who ask, "How long will it take me to attain to liberation?" or "When will I experience illumination?" betray their ignorance of fundamentals by their questions. Not for nothing did Eliphas Levi say that the occultist must work as if he had all eternity in which to complete his undertaking. For it is the essence of occult attainment that it is unrelated to time as we understand time (Key 20). The illusion of illusions, after all, is the appearance that we now are not what we shall someday become. Notwithstanding all that has been said about the higher experience being the consequence of organic changes, the fact remains that the speed with which those changes are effected depends on elements which we cannot possibly calculate. There have been instances in which the transformation of the vehicles of consciousness appeared to be instantaneous. The main point to bear in mind is that the transformation is merely in the vehicle, not in the Self. You are, in reality, at this very moment, all that you aspire to become. The delusion

that you are something else is precisely the root-error from which occult practice will release you (Key 15). At the center of a wheel there is no movement. At the core of your existence is the changeless Spirit of Life. When you have, as the saying goes, arrived at the goal, you will discover that you were never anywhere else. Is this a paradox? It is also a fundamental truth (Key 10). For who is the Speaker whose Voice is heard in the Silence? Your Self. Who is the Knower, from whose inexhaustible store of wisdom you may receive light on all your problems? None other than your Self. To know that Self, to comprehend its exhaustless power, to express that power in very detail of personal existence, this is the sum of true occult attainment (Key 5).

You have come in touch with this work because, even now, you are ripening into the New Image. Whether you have any particular external evidence or not, the subtle power of the law which transforms personality is at work in you (Key 8). Be faithful in the little things of daily practice, and presently you will find yourself entrusted with the adjustment of greater things (Key 11). These pages go where they are sent, and something higher than the knowledge and plans of the human beings who are in immediate charge of their composition and distribution, has charge of the work. You are among the called. You are among those whose lives are under the immediate supervision of Those Who Know. You are in the midst of the process of transmutation, which shall change all the base metal of your nature into pure gold (Key 14). Let this thought be the focal point of your meditations during the coming week, and be sure to make note of any unveilings of truth that may come to you during this period (Key 17).

## **Meditations**

**FIRST DAY:** Keys 5, 19, 18, 8. INSTRUCTED BY THE INNER VOICE, I TURN AWAY FROM THE LIMITATIONS OF THE OUTER SENSES, IN ORDER THAT THIS, MY BODY, MAY BE TRANSFORMED INTO THE NEW IMAGE THROUGH THE UNFAILING STRENGTH OF THE PERFECT LAW.

**SECOND DAY:** Keys 16, 10, 11, 13. LET EVERY VESTIGE OF THE FALSE LIFE BE CLEARED AWAY, THAT THROUGH RIGHT COMPREHENSION OF THE LAW, I MAY BE FAITHFUL IN EVEN THE LEAST THINGS, THUS DISSOLVING EVERY TRACE OF THE ERROR OF SEPARATENESS.

**THIRD DAY:** Keys 12, 14, 15, 9. DAILY, I REVERSE THE FALSE CONCEPTS OF THE WORLD, SUBMITTING EVERY DETAIL OF MY LIFE TO THE GUIDANCE OF THE TRUE SELF, FACING EVERY PROBLEM COURAGEOUSLY, RELYING CONFIDENTLY ON THE POWER OF THE SILENT WATCHER.

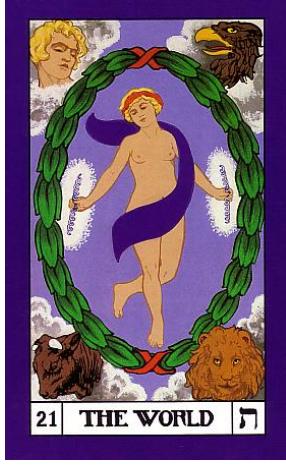
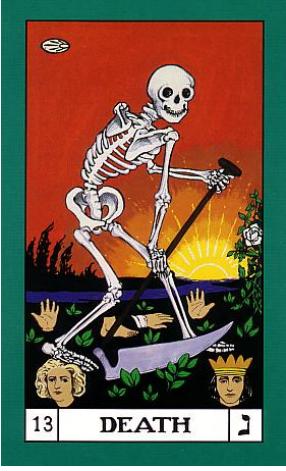
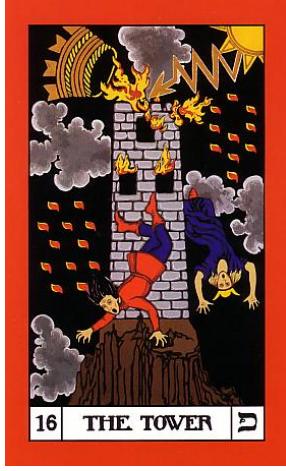
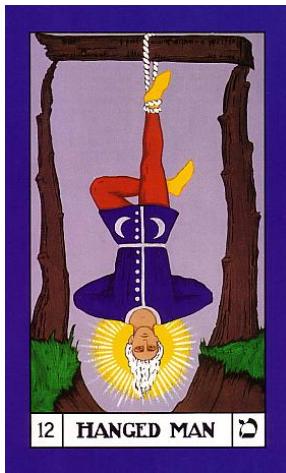
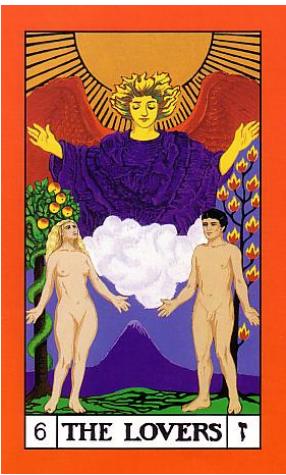
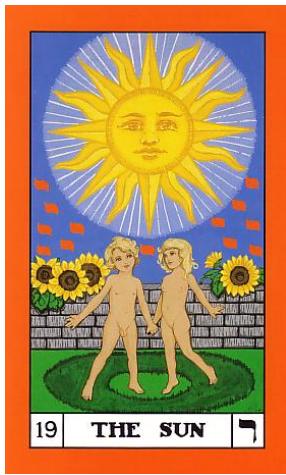
**FOURTH DAY:** Keys 17, 7, 6, 20. I WILL PERSIST IN MEDITATION UNTIL I REALIZE FULLY THE INDWELLING PRESENCE OF THE ONE SELF, AND EXPERIENCE THAT PERFECT BALANCE OF MY INNER POWERS WHICH SHALL RELEASE ME FROM TIME INTO ETERNITY.

FIFTH DAY: Keys 20, 15, 10, 5. I AM NOT IN HASTE, FOR I KNOW ALL ADVERSITY SHALL BE OVERCOME IN DUE SEASON, IF I BUT LISTEN TO THE INNER VOICE AND OBEY ITS ADMONITIONS.

SIXTH DAY: Keys 8, 11, 14, 17. THE PERFECT LAW WORKS IN MY FLESH TO ELIMINATE ALL EMBODIMENTS OF DELUSION AND BALANCE ALL FORCES, TO THE END THAT I MAY ENJOY THE KNOWLEDGE AND CONVERSATION OF THE GUARDIAN ANGEL, AND WITNESS THE UNVEILED TRUTH.

### Cosmic Consciousness - Jupiter Magic Square

	9	19	20	6	54
7th	14	12	11	17	54
Stage	10	16	15	13	54
	21	7	8	18	54
	54	54	54	54	54



The Tarot tableau for this lesson is

9	19	20	6
14	12	11	17
10	16	15	13
21	7	8	18

The constant summation is 54. This indicates Key 9, THE HERMIT, considered as the operation of the power symbolized by Key 4, THE EMPEROR, working through the agency that is represented in Tarot by Key 5, THE HIEROPHANT.

THE HERMIT corresponds to the 20<sup>th</sup> path on the Tree of Life, named the Intelligence of Will. The Book of Formation says: "It is so called because it forms the patterns of all bodies; and by this intelligence, when it is perceived, the pre-existent Wisdom is discovered."

The letters of the Hebrew word "rawtsone" (WILL) are four in number, and by their Qabalistic correspondences they represent radiant energy (R), air (Tz), earth (V) and water (N). Thus the occult significance of the word relates to the idea of a synthesis of the four elements, which synthesis is none other than the One Reality, the Ancient of Days, represented by the HERMIT, and customarily designated by the divine name IHVH.

In the "Mind of the Father," as the Chaldean Oracles call it, are the primary patterns of all things, and each pattern is the mental embodiment of the intention, or purpose, or will, of the Universal Mind. These archetypal pat-

terns are maintained throughout a cycle of manifestation, and thus they are imposed upon all particular centers of life-expression. These patterns in the Mind of the Father, in other words, are the conditions of manifested existence; or rather the archetypal roots of all conditions of embodiment. Orderly formulation of knowledge concerning these conditions is the method of science, exoteric and esoteric. But exoteric science regards these conditions as being given by forces of powers external to man, who observes and studies them. Occult science, on the contrary, declares that the Mind of the Father is a real presence in every human being. It holds that when Jesus said, "I and the Father are One" he was simply declaring his personal realization of a fact which is just as much a fact for those persons who have not yet realized it. Thus, Occult Science declares that the power that forms the patterns of all bodies is a real, integral part of man's constitution. From this it follows that the conditions around us are not imposed upon us from outside, but are really the expressions of our true Will.

Not until the differences between the functions of the conscious and subconscious levels of personal mentality have been understood, at least in some measure, may we come to know the Will of the Father. Confusion as to the nature these functions, ignorance of the differences between the two modes of personal consciousness, and consequent attempts to try doing consciously what ought to be done subconsciously (or vice versa), are among the most potent causes of our human predicaments. As soon as we realize that the conscious mind in personality is only the watcher and initiator of action, as soon as we act upon the fact that the sub-consciousness is the body-

builder and the link between personality and the universal Self, the confusion begins to clear up. All practical occultism is a development of the fundamental facts and laws represented by the 6<sup>th</sup> Tarot Key. It is on this account that the final Key of the major trumps bears a number which is the extension of the number of THE LOVERS. For 21 is the sum of the numbers from 0 to 6 inclusive. This, to a number symbolist, is equivalent to saying that what is represented by Key 21 is merely the unfoldment of the possibilities shown in Key 6.

Our tableau this week, then, reminds us that to know the Will of the Father, we must have used the law of suggestion to turn the subconscious mind, like a mirror, so that it reflects the light of super-consciousness into the field of personality (Key 6). Conscious immortality, as we have shown elsewhere, is the direct consequence of our subconscious contact with the true Self. For when that contact is established, the body-building functions of the sub-consciousness are modified. So to say, the patterns in the Mind of the Father are reflected into the field of personality, and there ensues a complete reorganization of the personal vehicle. This reorganization includes the awakening of the functions of certain bodily centers which enable us to become consciously aware of the fact that we are four-dimensional, eternal beings (Key 20). Such awareness, in other words, is the immediate consequence of a regenerative process just as much physical as mental (Key 19). The regenerative process turns us away from the limitations of the sense of life, and opens to us the glories of the supernatural realm. It is in this realm that we establish contact with the Intelligence of Will, and realize, at

last, our essential identity with the Silent Watcher (Key 9).

The truth about the Self unveils itself to us in our hours of meditation. As it is written in Light on the Path, "Look for the flower to bloom in the silence that follows the storm: not till then." Hence, in Tarot, the Key which pictures this experience, Key 17, is placed immediately after the one which shows a violent storm. Only through right meditation can confidence be developed in the absolute justice of cosmic law, and such confidence be developed in the absolute justice of cosmic law; and such confidence is indispensable to him who would establish equilibrium in his own personality (Key 11). It is because the practice of meditation puts us in touch with the Inner Life that it is so insisted upon in all manuals of practical occultism. Again we quote from Light on the Path: "For within you is the light of the world... Through your own heart comes the one light which can illuminate life and make it clear to your eyes." Those quotations are from the portions numbered 12 in the first and second sections of Light on the Path, and they are in direct correspondence with THE HANGED MAN (Key 12). After the suspension of personal action, after the utter resignation of the personal life to the guidance of the Universal Spirit, comes the Knowledge and Conversation of the Holy Guardian Angel. And that Angel effects the transmutation of all the base elements of the personal life (Key 14).

Ardent desire for power is required of us, but the power we are taught to desire is not power over others. It is contact with the life-power itself, and this contact is often described as "knowledge." But this is not superficial brain-knowledge. It is not ordinary information. It is an

intimate union, closely approximating the archaic significance of the verb “to know,” and it is directly connected with the sublimation of the forces corresponding to the zodiacal sign Scorpio (Key 13). Such knowledge brings about the development of the inner senses, and results in comprehension of the true significance of the various combinations of elemental forces. Those combinations seem chaotic to the eye of outer sensation, and their activities seem to constitute a strong opposition to our plans and purposes. But to the spiritual eye, they present another aspect. When that eye is opened, the Adversary is recognized as a friend, wearing a mask of terror while He teaches us how to play the game of life (key 15). Through His instruction, we learn how to conquer the false desires of the outer senses, and are enabled to overthrow the edifice of erroneous supposition erected upon the foundation of the sense of separateness (Key 16). Ultimately we discover the truth that everything in the field of manifestation is related to everything else. We see that our personal existence is part of the whole cycle of manifestation. We perceive that the events of today are directly connected with the entire past, and just as truly joined to the whole future (Key 10).

Following the Path of Return, which leads within, we pass beyond the limits of ordinary experience, into that vast Beyond, whence come the reports of Those Who Know, our Elder Brothers who have preceded us. We are on the same path as They, for all that They seem so far beyond us. And from them comes the message, “The whole nature of man must be used wisely by the one who desires to enter the Way.” In other words, occult development includes the physical, or corporeal nature, and is

not complete until the outermost vehicle of Spirit, the physical body, has been transformed by the renewal of the mind (Key 18). In this transformation the work is almost wholly subconscious. The conscious mind simply perceives the law and formulates the demand or pattern. The actual reorganization which brings the animal nature completely under control is effected at subconscious levels (Key 8). It is on this account that we are told, "Kill out the hunger for growth." The transformation which is to be effected is not growth, not the addition of something that we do not now possess. Rather is it a re-arrangement of the vehicles of consciousness — a better co-ordination or alignment of the instrumentalities of Life-expression. For the glorious truth is that the Self already is all that we aspire to be — and infinitely more. Not attainment, in the ordinary sense of that word, but realization of what already is, is the Goal (Key 7). No words can describe that realization. It is conscious identification with the Universal Spirit. Perfect peace, perfect bliss, perfect knowledge. All this it is, and more than this (Key 21).

The Administrative Intelligence, which corresponds to the final Tarot Key, really means "the serving Intelligence." Cosmic consciousness, or the realization of identity with the Universal Spirit, finds expression in service. He who knows the truth needs live it. He becomes thenceforth a servant of the ALL. He does this, not as a duty hard to carry out, but as a natural expression of his realization of his true place in the cosmic order (Key 21). For such a person, all selfish preoccupation with personal aims is automatically at an end (Key 16). He looks upon his personal existence as a manifestation of that exquisite adjustment which maintains the cosmic equilibrium. In his

vision all that he does is naught but the manifestation of Karma; and because he has made himself, as a personality, utterly receptive to the influx of the Universal Will, whatever action he engages in is extraordinarily effective (Key 11). On the side of self-consciousness, he acts merely as the witness of the universal order. He knows that alert watchfulness is necessary. He is intent on each succeeding phase of experience. Most of all, he is intent on clear reception from the super-conscious Will, through the channels of subconsciousness (Key 6).

The conscious mind, in other words, by right reasoning infers the presence of the Universal Will as the guiding power at the heart of the personal life. Even though the Silent Watcher be unseen, right reasoning shows us that He is present (Key 9). From this it follows that the only logical procedure is to submit the whole personal life to that Higher Guidance. By repeated self-reminder, one comes at last to regard all the operations of the personal life as having their real sources in super-sensual and super-personal planes of the Life-Power's operation (Key 12). This intellectual correction of appearances, it should be understood, does not banish the appearances during our ordinary waking states of consciousness. The illusion of separateness continues, but the delusion arising from accepting the illusion as reality is overcome by occult practice (Key 15). Eventually, every cell of the body is more or less influenced by the change in mental attitude. Through the ordinary processes of physical elimination, the old physical vesture, conceived in ignorance, ceases to exist, and is replaced by a new body. This is a physical body, but so perfectly adjusted, and in certain aspects so different in internal structure, that it might be regarded as

belonging to a new species. Such are the bodies of adepts and Masters – human in form, but truly superhuman in their capacity for utilizing and transforming rates of vibration which would soon disintegrate the ordinary human vehicle (Key 18).

### **Meditations**

**FIRST DAY:** Keys 6, 20, 19, 0. Sub-consciousness reflects the light and wisdom of the Oversoul into my field of personal awareness. Thus I receive the power of eternal life in the midst of this illusion of temporal existence. I am beginning to live the life of regeneration. **I KNOW MY IDENTITY WITH THE SILENT WATCHER.**

**SECOND DAY:** Keys 17, 11, 12, 14. The flower of realization blooms in the silence of meditation. I am sure of the absolute justice of cosmic law. The light of the world is within me. **THE LIGHT TRANSMUTES MY WHOLE EXISTANCE INTO ITS LIKENESS.**

**THIRD DAY:** Keys 13, 15, 16, 10. Even the least of my activities is a transformation of the one Life-Power. Thus I know that whatever mask of terror confronts me but veils the face of the Eternal Friend. All semblances of stress and terror are but preludes to the dawn of the Great Peace. **THIS DAY THE WHEEL OF LIFE MOVES FORWARD FOR MY GOOD.**

**FOURTH DAY:** Keys 18, 8, 7, 21. I follow the Path of Return, transforming my body by the renewal of my mind. My life today is a stage in my progress toward the

perfect demonstration of the Great Secret. My true Self is, even now, all that I aspire to be. I AM ALL PEACE, ALL BLISS, ALL KNOWLEDGE.

FIFTH DAY: Keys 21, 16, 11, 6. Let me be the servant of all. No aim is mine that others cannot share. I am the instrument of the Life-Power's perfect ability to adjust all things for good. LET ME BE INTENT ON CLEAR PERCEPTION OF THE GREAT PURPOSE.

SIXTH DAY: Keys 9, 12, 15, 18. Though I see Him not, I feel today the presence of the Silent Watcher. I submit my whole life to His perfect guidance. Thus I recognize every appearance of separateness and chaos as being merely a veil of illusion, and I am not deluded by these surface appearances. EVEN IN MY FLESH I SHALL SEE GOD.



In Lesson 2 you were told that the Tarot Keys can be combined in 112 different groups of nine Keys, each group containing nine cards numbered consecutively. This does not include the various possible "magic arrangements" such as we have been using in this course. In every group the numbers of the cards follow a certain natural order. The 112 combinations fall into eight groups of 14 combinations each. As given in the tables below, the first combination is the key to all the others in that group, as will be seen from inspecting the tables. No two arrangements are the same, and all represent slightly different shades of meaning.

<u>First Group</u>	0	1	2	1	2	3	2	3	4
	3	4	5	4	5	6	5	6	7
	6	7	8	7	8	9	8	9	10
3 4 5	4 5 6	5 6 7	6 7 8	7 8 9	8 9 10	9 10 11	10 11 12	11 12 13	12 13 14
6 7 8	7 8 9	8 9 10	9 10 11	10 11 12	11 12 13	12 13 14	13 14 15	14 15 16	15 16 17
9 10 11	10 11 12	11 12 13	12 13 14	13 14 15	14 15 16	15 16 17	16 17 18	17 18 19	18 19 20
7 8 9	8 9 10	9 10 11	10 11 12	11 12 13	12 13 14	13 14 15	14 15 16	15 16 17	16 17 18
10 11 12	11 12 13	12 13 14	13 14 15	14 15 16	15 16 17	16 17 18	17 18 19	18 19 20	19 20 21
13 14 15	14 15 16	15 16 17	16 17 18	17 18 19	18 19 20	19 20 21			

<u>Second Group</u>	2	1	0	3	2	1	4	3	2
	5	4	3	6	5	4	7	6	5
	8	7	6	9	8	7	10	9	8

5	4	3	6	5	4	7	6	5	8	7	6
8	7	6	9	8	7	10	9	8	11	10	9
11	10	9	12	11	10	13	12	11	14	13	12

9	8	7	10	9	8	11	10	9	12	11	10
12	11	10	13	12	11	14	13	12	15	14	13
15	14	13	16	15	14	17	16	15	18	17	16

13	12	11	14	13	12	15	14	13			
16	15	14	17	16	15	18	17	16			
19	18	17	20	19	18	21	20	19			

<u>Third Group</u>	0	3	6	1	4	7	2	5	8
	1	4	7	2	5	8	3	6	9
	2	5	8	3	6	9	4	7	10

3	6	9	4	7	10	5	8	11	6	9	12
4	7	10	5	8	11	6	9	12	7	10	13
5	8	11	6	9	12	7	10	13	8	11	14

7	10	13	8	11	14	9	12	15	10	13	16
8	11	14	9	12	15	10	13	16	11	14	17
9	12	15	10	13	16	11	14	17	12	15	18

11	14	17	12	15	18	13	16	19			
12	15	18	13	16	19	14	17	20			
13	16	19	14	17	20	15	18	21			

<u>Fourth Group</u>	6	3	0	7	4	1	8	5	2		
	7	4	1	8	5	2	9	6	3		
	8	5	2	9	6	3	10	7	4		
9	6	3	10	7	4	11	8	5	12	9	6
10	7	4	11	8	5	12	9	6	13	10	7
11	8	5	12	9	6	13	10	7	14	11	8
13	10	7	14	11	8	15	12	9	16	13	10
14	11	8	15	12	9	16	13	10	17	14	11
15	12	9	16	13	10	17	14	11	18	15	12
17	14	11	18	15	12	19	16	13			
18	15	12	19	16	13	20	17	14			
19	16	13	20	17	14	21	18	15			

<u>Fifth Group</u>	6	7	8	7	8	9	8	9	10		
	3	4	5	4	5	6	5	6	7		
	0	1	2	1	2	3	2	3	4		
9	10	11	10	11	12	11	12	13	12	13	14
6	7	8	7	8	9	8	9	10	9	10	11
3	4	5	4	5	6	5	6	7	6	7	8
13	14	15	14	15	16	15	16	17	16	17	18
10	11	12	11	12	13	12	13	14	13	14	15
7	8	9	8	9	10	9	10	11	10	11	12
17	18	19	18	19	20	19	20	21			
14	15	16	15	16	17	16	17	18			
11	12	13	12	13	14	13	14	15			

Sixth Group

8	7	6	9	8	7	10	9	8
5	4	3	6	5	4	7	6	5
2	1	0	3	2	1	4	3	2
11	10	9	12	11	10	13	12	11
8	7	6	9	8	7	10	9	8
5	4	3	6	5	4	7	6	5
15	14	13	16	15	14	17	16	15
12	11	10	13	12	11	14	13	12
9	8	7	10	9	8	11	10	9
19	18	17	20	19	18	21	20	19
16	15	14	17	16	15	18	17	16
13	12	11	14	13	12	15	14	13

Seventh Group

8	5	2	9	6	3	10	7	4
7	4	1	8	5	2	9	6	3
6	3	0	7	4	1	8	5	2
11	8	5	12	9	6	13	10	7
10	7	4	11	8	5	12	9	6
9	6	3	10	7	4	11	8	5
15	12	9	16	13	10	17	14	11
14	11	8	15	12	9	16	13	10
13	10	7	14	11	8	15	12	9
19	16	13	20	17	14	21	18	15
18	15	12	19	16	13	20	17	14
17	14	11	18	15	12	19	16	13

<u><b>Eighth Group</b></u>	2	5	8	3	6	9	4	7	10
	1	4	7	2	5	8	3	6	9
	0	3	6	1	4	7	2	5	8
5	8	11	6	9	12	7	10	13	8
4	7	10	5	8	11	6	9	12	7
3	6	9	4	7	10	5	8	11	6
9	12	15	10	13	16	11	14	17	12
8	11	14	9	12	15	10	13	16	11
7	10	13	8	11	14	9	12	15	10
13	16	19	14	17	20	15	18	21	
12	15	18	13	16	19	14	17	20	
11	14	17	12	15	18	13	16	19	

As there are fourteen arrangements in each group, it is possible to use two each day for eight full weeks. One arrangement should be set up for the morning meditation, and the other should be used just before retiring. Here is material for your occult diary. See what you can do in the way of writing out meditations similar to those you have been receiving in this course.

You have by no means yet exhausted the possibilities of the Tarot. Just remember that there are no less than 1,124,000,727,777,607,680,000 possible arrangements of the twenty-two major trumps. To all intents and purposes, an infinite number of combinations. And every different arrangement has its own particular effect upon subconsciousness. This tremendous figure, moreover, indicates merely the number of possible ways in which all twenty-two Keys may be arranged. It would be practically

impossible to reckon the various combinations that could be made by various subdivision of the major trumps.

Just as Tarot is infinite in its combinations, so are there innumerable ways to make use of it. The emphasis, up to now, has been upon yourself. It has been the aim of the courses of instruction concluded by this lesson, to put you in possession of the fundamental knowledge requisite for intelligent self-direction.

If you have worked persistently and faithfully with the material that has been put into your hands, you are quite another personality than when you first began this undertaking. New vistas have opened out before you. New experiences have come your way. Ideas which would have been hard for you to grasp have been made easier for you to comprehend. Changes have been made in your mentality, and transformations have been made in your body-chemistry. You are now better equipped to be of service to humanity.

If you have fallen behind in your occult diary bring it up to date by writing a summary of your present understanding of Tarot. Say what you have found of value in the study. Note any changes of consciousness it may have brought you. And be sure to include a statement of what you think the Tarot philosophy indicates as to the place which is taken in the world-order by enlightened men and women.

You may not see just why this last statement is required, but it is really very important. The Inner School invented Tarot to assist its members and others in the work which leads to the realization that one has a very definite place in the cosmic scheme of administration. Thus our work together has necessarily the same objective, and

it is important that there be some record of your present understanding of the matter.